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Circulation Corner

State World Call Secretaries

WORLD CALL takes pleasure in announcing that Mrs. H. J. Molz, 404 North Shields Ave., Richmond, Virginia, and Mrs. J. N. Gibble, 1826 Sixteenth street, Moline, Illinois, are new WORLD CALL secretaries of their respective states. Congratulations, Virginia and Illinois, and success to these two new officers!

I want to commend the sermon published in your magazine from the mind of Charles H. Winders [September, 1939]. It has the flavor of the Old Gospel. It reminds me of Henry C. Link's "Return to Religion." He writes wisely. Give us more of this kind. The old world needs such.

—W. H. BOOK.

Orlando, Florida.

Of all the WORLD CALL Luncheons I have attended at our conventions, the one in Richmond to my way of thinking was the best. You are to be congratulated.

—ABBOTT BOOK.

St. Louis, Missouri.

Doctor Royal J. Dye, of Africa and everywhere, never makes a speech without referring to WORLD CALL. Who better than he could give a few promotional tips to Mrs. O. S. Murphy, National World Call Secretary? At any rate, that is just what the Doctor is doing as he stops for a hurried moment at Mrs. Murphy's desk in the WORLD CALL offices.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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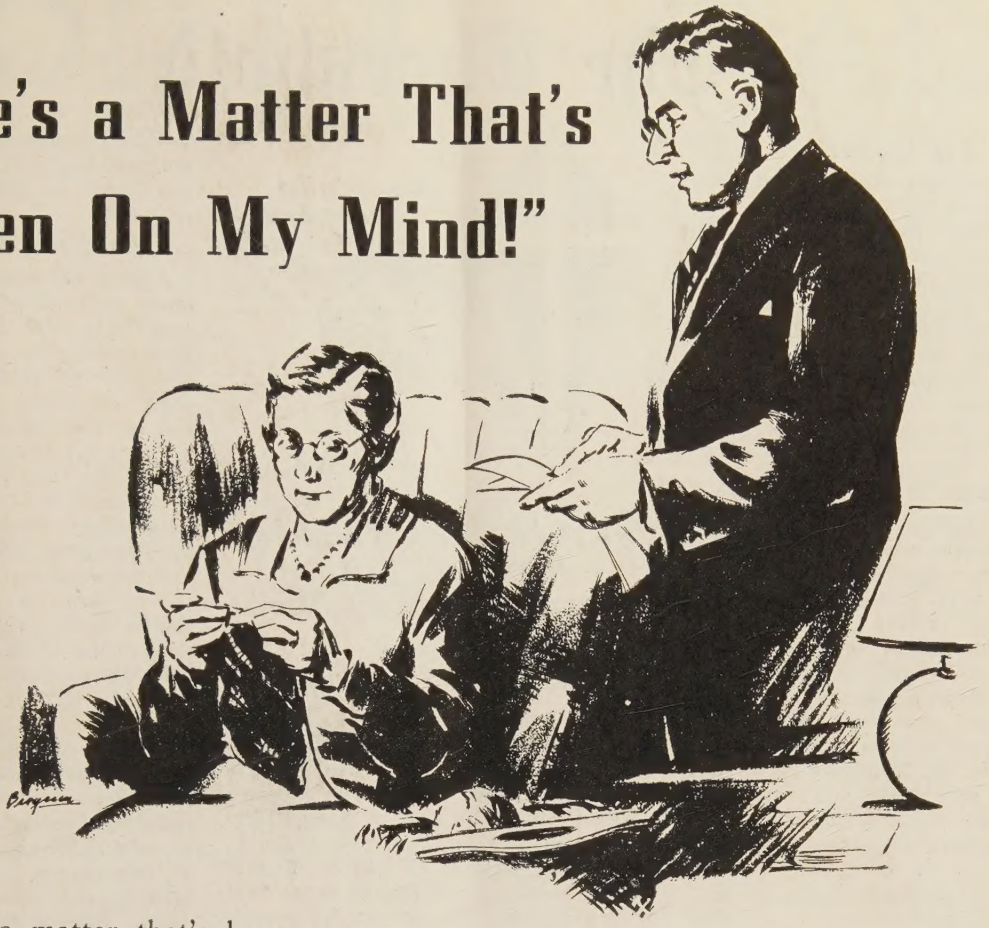
"Here's a Matter That's Been On My Mind!"



"HERE'S a matter that's been on my mind, so I sent for information and here it is."

"What's that, my dear?"

"Well, you know we always expected, someday, to turn our savings over to the church."

"I know, but we aren't ready for that yet, are we? How about our investments?"

"My dear, let's stop worrying about our investments and transform them into Church Extension Annuity Bonds, and I think *New Year's* is a good time to do it.

"You'll see by this information that the Board of Church Extension will take our money now on the annuity plan and pay us a splendid income for the rest of our lives. We will have the joy of seeing our money work for our brotherhood while we live, and the added joy of knowing that after we are gone our savings will go on forever helping to build churches. Shall we do it?"

"Yes, dear, let's do it."

The annuity rate is determined by the age of the donor, or his survivor, in accordance with the following schedule:

30-39 years inclusive	3%
40-49 years inclusive	4%
50-59 years inclusive	5%
60-69 years inclusive	6%
70 years and above	7%

Fill Out and Mail This Coupon:

BOARD OF CHURCH EXTENSION
Missions Bldg., W. C.—1-40
Indianapolis, Ind.

Gentlemen:—Without obligation to me, please write me and explain fully your annuity plan.

Name.....

Address.....

Date of Birth.....

Survivor's Date of Birth.....

The Threshold

Our Cover

Two pictures, one superimposed upon the other, make up our cover in this number—Butler University's beautiful Indiana limestone Jordan Hall, and three Butler students. The cover symbolizes the fact that the institution is essential, but that overshadowing the institution is the life of the student. This is representative of the educational philosophy of our Disciples' colleges.

Distillers' Benevolence

Seagram Distillers Corporation, which in a single recent year spent more than $1,710,000 for magazine and newspaper advertizing, with lavish Father's Day advertisements aimed especially at youth, has announced the establishment of a Seagram Scholarship Foundation, by means of which each year ten high school boys and girls are being awarded a $1,000 four-year college course in any desired Indiana and Kentucky university. Thoughtful educators and ministers throughout the college towns of the two states are weighing the anomalous situation created by these whiskey makers who, with large plants in Louisville, Ky., and Lawrenceburg, Ind., are launching this daring attempt to counteract anti-liquor sentiment, win personal esteem and ingratiate themselves into the affections of parents, relatives and friends of all high school students in these areas. A liquor publication, the *Beverage Retailer Weekly,* states that the purpose of the Foundation is to "offset venomous attacks upon the liquor industry as the corrupter of youth."

—American Business Men's Research Foundation.

Stereopticons Needed

Dr. D. A. McGavran of India feels that many a church may have stored away a good stereopticon which has not been used for years. He suggests that any such machines sent him at the Missions Building, Indianapolis, express prepaid, will be taken to India where they will be used several times each week in proclaiming the Good News.

World Day of Prayer

February 9, 1940 is the date of the World Day of Prayer. The theme is "In Quietness and Confidence Shall Be Your Strength." The service was prepared by Muriel and Doris Lester. Programs and other supplies may be had from the United Society. Programs are 2c each; $2 per 100. Handbook for leaders, 10c.

Another date to bear in mind is the Easter Week of Prayer, March 18-22.

Stewardship Ministry

An experiment in Christian education is being made by the East Dallas Christian Church of Dallas, Texas in the calling of L. O. Leet, until recently pastor at Texarkana, Minister of Stewardship to be associated with the pastor, Dr. L. N. D. Wells. The work will be distinctively educational and limited to the field of stewardship. The new worker's concern will be both for the local budget and for the support of missions, benevolence and education. The brotherhood as a whole will watch this experiment with deep interest. It is fortunate that the venture is being made by a great church like that at East Dallas and that the one chosen to lead in this new field has long been a student of stewardship and has back of him seventeen years of successful ministry.

Roswell Barnes in New Post

Rev. Roswell P. Barnes was recently elected Associate General Secretary of the Federal Council of the Churches of Christ in America. Since 1936 Mr. Barnes has been serving on the Federal Council's staff with special responsibility in connection with its work in international relations. His promotion to the post of Associate General Secretary will involve responsibilities in connection with the administration of the whole work of the Council and its relation to the twenty-two national denominations which are affiliated with it.

Mr. Barnes was formerly minister of the University Heights Presbyterian Church of New York and also associate minister of the Park Avenue Presbyterian Church.

State Secretaries Meet

The National Association of State Secretaries held its annual meeting in St. Louis, Mo., Dec. 12 to 15. The attendance was large and the meetings were of a highly practical nature. Guest speakers were Harlie L. Smith, H. B. Hollowa and Robert M. Hopkins.

Anti-Jewish Falsehood

Among the many baseless allegation made against the Jews none is more un qualifiedly false than the statement tha they control the newspapers of Americ and thereby mould public opinion t their own ends. The facts in the cas are just the opposite.

The great news-gathering agencies i the United States are the Associate Press, the United Press and the Interna tional News Service. On the board c the Associated Press, a mutual organiza tion representing more than 1300 news papers, there is not a single Jew. A similar situation prevails in the owner ship of the United Press. The Interna tional News Service is owned and con trolled by William Randolph Hearst, wh of course, is not a Jew.

Authoritative figures given by the las International Yearbook of *Editor an Publisher* show that there are approxi mately 916 daily newspapers in 544 citie of over 15,000 population. Of these onl 33 newspapers, which is 3½% of th total number, are owned or controlled b Jews. One of these is the *New Yor Times,* such an outstanding example trustworthiness and integrity that on wishes there might be more "Jewis newspapers" of this character.

One of the elemental contribution which Christians can make to the caus both of truth and of good will in th country is to refute such groundles statements about the Jews by making th actual facts known.

—Samuel McCrea Cavert.

International Convention Date

Upon learning that the St. Louis con vention hall will not be available for us of the International Convention Disciples of Christ in October, 1940, th Convention's Executive Committee re cently discussed other possible dates. was decided to ask the advice of the S Louis committee and of the boards re porting to the Convention as to th advisability of meeting in St. Louis May, 1940. The Convention's Admini trative Committee will meet on Jan. to canvass the situation further in th light of the replies received. It is ex pected that definite action will be take at that time.

World Call Week

World Call Week is January 21-2 Write World Call, 222 Downey Av Indianapolis, Ind., for suggestions. C the outside back cover of this issue the appears an especially attractive book off for subscriptions secured at this time.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor*

Mrs. O. S. Murphy, *National World Call Secretary*

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The Church and the College

THE church needs the church college. The church college needs the church. The world needs, and needs desperately, both the church and the church college. This might be said to constitute the burden of Christian conviction as to the place of higher education in the life and work of the church. To say that an ongoing, vital, and truly Christian church needs the small, church-related college is in no sense to belittle the function of the university. It is simply to face the facts as to where the church gets leaders. To say that the church college for its own well-being has need for the support and concern of the church is not to suggest at all that the college should become less an institution of scholarship and learning. It is simply to say that religion has something to give to learning and scholarship without which they stand in woeful want.

In this issue of WORLD CALL we exalt the place of the church college and the cause of higher education among the Disciples of Christ. To our readers interested in the total program of the church around the world we commend a sympathetic understanding of the basic character of the services rendered both by our colleges and by their coordinating and representative organization, our Board of Higher Education. An excellent statement of the various types of institutions of higher education of the Disciples appears in the article by the Board's executive secretary, Harlie L. Smith. In the box on the first page of Mr. Smith's article will be found a list of colleges related to the Board and through it with the International Convention. We believe we voice a rather general sentiment when we express the hope that every college among us may in the near future come into this cooperative relationship with the Board and with our other institutions of higher education. No theological requirements or heavy financial burdens stand in the way of such a realization. Both our colleges and the entire brotherhood would benefit by a closer association of all our forces at work in the field of Christian higher education.

"Christianity in India's Life"

IN this issue we present the third and final article of an important series by Doctor Donald A. McGavran on "Christianity in India's Life." Since few Westerners understand India as well as Doctor McGavran, we ought to give particular heed when he tells us that in his opinion the Indian Mission of the Disciples of Christ faces the greatest opportunity for growth in its history. Two recent pamphlets by Doctor McGavran, "The Growing Church in India" and "India, an Opportunity," deal further with this opportunity. These are available upon request from The United Christian Missionary Society. We urge that our ministers, churches and study groups inform themselves as to this open door of evangelism by reading and discussing Doctor McGavran's articles and other available material, and that they give themselves to prayer that we may fully measure up to the responsibilities and opportunities of the hour. Quite apart from what may be accomplished for India, new meaning and purpose might well come to our churches if only a hundred of them were to give themselves regularly through the months to come to study and prayer centered in this particular field in which we are at work.

The Non-Resident Member

WHEN is a church member not a member? The answer might well be: When he is a non-resident member. What pastor is there among us who does not have this problem of the church upon his heart? Many of them live in communities in which the active, resident members of the church are actually outnumbered by people who have lived for years as their neighbors but whose names are carried on the rolls of churches somewhere else. Hundreds of thousands of such "non-resident members" among the Disciples of Christ are not really members at all. Long since the "church back home" has removed their names from the roll of members. Even if this has not been done the result is much the same. The greatest fiction in our Year Book is the column given to the number of "non-resident members." Most of these are not really members in the accepted sense of that term; yet they constitute one of the greatest problems of the church—that of making vital and real the Christian profession of all who have at any time come under the care and oversight of the church.

We have all talked much about the non-resident member, but have done little or nothing in a concerted way to solve his problem and ours. But now under the leadership of the Home Missions Planning Council we are to make February "Non-Resident Member Month," a period in which our churches

everywhere are asked to cooperate in an effort to bring these people into an active relationship with the church in their own community. To this end pastors are asked during February to write all non-resident members whose addresses they have, urging that they take membership with the church where they live. They are asked further to write to the pastor of such church that this has been done. If this program is carried out by even a half of our preachers and churches and is followed up by an aggressive effort on the part of church people in the new community, great good can be accomplished. The plan is simple and workable. Surely, it is not asking too much to call for a nation-wide participation in such an effort.

Again—the Independent Missionary

IN our October issue we carried an article on "The Independent Missionary" by Samuel Maqbul Masih, young Indian national who has been in this country for further graduate study for something more than a year. At that time we called attention to the fact that WORLD CALL is related to the general work of Disciples of Christ reporting to the International Convention and that the article was presented not in the spirit of controversy but as the opinion of one who knows the work of missions *from the standpoint of a capable, intelligent national.*

WORLD CALL has received word from a number of readers in comment upon Mr. Masih's article. Most of these have been words of appreciation. Three letters of disapproval have come. It is not possible to print these here, nor is it advisable to continue the discussion in later issues. Being a monthly magazine, WORLD CALL finds it impracticable to attempt to conduct a "Readers' Forum." Discussions of the "to-be-continued" type simply fail to attract much interest on a month-to-month basis. Nevertheless, in the interest of fairness, we wish to reproduce here one letter criticizing Mr. Masih's position. It comes from J. Frank Cunningham, pastor of the Church of Christ of The Dalles, Oregon.

The Case for Independence

AFTER a preliminary paragraph in which he notes our lack of a forum page but requests publication for his letter, Mr. Cunningham states:

Mr. Masih says, "To my knowledge there have been very few truly independent missionaries." I agree. In fact, there has never been, and never will be, a single "truly independent missionary." Though we might conceive of one who needed no financial aid from his brethren, we cannot conceive of one not dependent on God.

But Mr. Masih brings the following indictments against the independent missionary, which I think will bear a little scrutiny:

1. "Most of such missionaries started out with some missionary organization. Later on for one reason or another, they were either dropped by that organization or quit of their own accord." The main trouble with that statement is that it is not according to the facts. I have just been thinking over some of the independent missionaries: some thirty names come at once to mind—who have never had any connection with any so-called "organized" agency. And there are others. That *some* "were either dropped by that organiza tion or quit of their own accord," is true; a fact that doe not necessarily discredit them.

2. "Should such an independent missionary decide to se all this (Mission property) and use the money any way h likes, there is nothing to stop him." "It is very different wit property under an organized missionary society . . . . Mis sionaries may come and go but the property remains ther to be used for the work for which it was given." That state ment sounds plausible, but the history of "independent" an "organized" missions proves the opposite to be true: I thin the records will demonstrate that it is "the missionary societ in the sending country" that has deserted valuable properties or sold them away, not only from the missionaries, but th native worshipers.

3. "There is no check on the activities of the independen missionary . . . . He is responsible to no one except himself The independent missionary is certainly responsible to h Lord, and to those who support him with money and prayer In the very nature of things, his is a venture of faith, callin for a consecration that is not likely to need checking up; consecration probably greater than that of those who woul "check on his activities" from the home land.

4. "In the home . . . . the whole family counsels togethe before deciding any major issue and then they all cooperat . . . . What is good for a home and a church should certainl be good for such an important work as that of missions." T make that figure fit, we do well to remember that the "whol family" is the whole brotherhood, and not a Board of Director or Executive Committee. And when is the brotherhood aske to decide the policy on any mission field?

Brother Masih's article just lends force to the old sayin that, "People who live in glass houses should never thro stones."

UPON the foregoing letter of Mr. Cunningham w wish to make only the briefest comment:

As to the number of "independent" missionarie who were dropped by the organization with whic they began their work or who quit of their own ac cord, let it be said that we have here simply a differ ence of opinion due, doubtless, to the different exper ences of Mr. Cunningham in Oregon and Mr. Masi in India. Surely we should hesitate to question statement of Mr. Masih's with regard to India a "not according to the facts."

Again, with regard to the second question—safe guarding property investments—we believe the fact support Mr. Masih's position. He would not conten that mission boards never sell property when plan and programs change but that the mission fund continue to be used for missionary purposes and ar not at the disposal of individuals.

The third comment of Mr. Cunningham is tha there is no need for any check on the missionary activities since he is responsible to God. To accep such a proposition would mean that no missionary work is ever to be questioned. Well, are we not a of us responsible to God, and do not most of us nee to be "checked" again and again by our associates

In his fourth comment our correspondent ask when the "whole family" or brotherhood is to decid the policy on any mission field. The very eviden reply is: *At the International Convention whic meets annually, scrutinizes reports and approves o disapproves policies as it thinks best.* The last meet ing of the "whole family" for such a purpose was i Richmond, Virginia, in October, 1939.

The Disciples in Higher Education

By HARLIE L. SMITH*

ONE of the interesting religious phenomena of the past century has been the rapid growth of the Disciples of Christ from a small body to sixth in size among the Protestant groups in the nation. For every record of this type there must be some reason. Perhaps in the case of the Disciples of Christ there have been many reasons but certainly one stands out in importance. We have always had an educated leadership and constituency.

One hundred years ago last October, Alexander Campbell announced his plans for the establishment of a college where he expected to spend his last days supervising the educational development of the youth who attended. It is interesting to note that he was anxious that the college should provide a liberal training for the young people in order that they might understand the Bible which was to be central in the school.

If the Bible was to be central and read by each individual, such individuals must be literate. However, literacy was not enough; for there must be a full background of training in order that there might be complete understanding and appreciation of the Bible.

Following the example at Bethany, many other colleges were established over the country until one could be found in almost every area in which the Disciples were numerous. Many of these schools were poorly founded and were no more than secondary institutions. Over the years a large number of them ceased to exist, but those which have survived are today carrying on the educational traditions of the founders and are in a position to serve and serve well the brotherhood.

With such a background of educational consciousness and the founding of institutions which provided us with an enlightened constituency, it is no wonder that we have experienced unprecedented growth. It is probable that these colleges have in no small way been responsible for our present important position in the religious world. Without them we would have lost much of the spirit which has caused us to grow.

As indicated above, not all the colleges founded in the early day have survived, but enough remain to serve the educational needs of our people at the present time and these institutions command the respect of the educational world.

The past generation has seen the tremendous growth of the state in higher education and we were among the first to recognize that there must be some sort of vital and real religious effort made on the campuses of these institutions. As a result, the Disciples have extended their influence in a variety of ways to these state schools, so that today the educational program of the brotherhood is virtually co-extensive with the total educational program of the nation.

This educational effort includes institutions of many types to meet a wide variety of needs of the youth.

Institutions Cooperating With the Board of Higher Education

Atlantic Christian College, Wilson, North Carolina
Bethany College, Bethany, West Virginia
Bible College of Missouri, Columbia, Missouri
Butler University, Indianapolis, Indiana
Chapman College Los Angeles, California
Christian College, Columbia, Missouri
The College of the Bible, Lexington, Kentucky
Culver-Stockton College, Canton, Missouri
Disciples Divinity House, University of Chicago, Chicago, Illinois
Disciples of Christ, Vanderbilt Foundation, Nashville, Tennessee
Drake University, Des Moines, Iowa
Drury School of the Bible, Springfield, Missouri
Eureka College, Eureka, Illinois
Illinois Disciples Foundation, Champaign, Illinois
Indiana School of Religion, Bloomington, Indiana
Kansas Bible College, Lawrence, Kansas
Kappa Beta, Indianapolis, Indiana
Lynchburg College, Lynchburg, Virginia
Michigan Christian Foundation, Ann Arbor, Michigan
Nebraska Christian Foundation Lincoln, Nebraska
Oklahoma Christian Foundation, Norman, Oklahoma
Phillips University, Enid, Oklahoma
Student Foundation, Ames, Iowa
Texas Christian University, Brite College of the Bible, Fort Worth, Texas
Transylvania College, Lexington, Kentucky
William Woods College, Fulton, Missouri

Colleges and Universities

Strategically situated across the country are our colleges and universities offering a liberal education to the youth of the brotherhood. In these days of complexities, it is increasingly important that one have a broad foundation in the culture of the race if he is to comprehend and evaluate all the currents of society. We have passed through a period when this liberal education was considered unimportant and when all stress was placed upon vocational training. Fortunately, that opinion is waning and once again young people are valuing a Liberal Arts training. Indeed, most of the best professional schools of the nation are urging their students to come to them only after completion of four years of undergraduate liberal education.

Disciples colleges and universities are offering that broad experience which the world so much needs these days, and have also made certain that instruction in the Bible and religion will be included as an

* Executive secretary of the Board of Higher Education of the Disciples of Christ, Indianapolis, Indiana.

A meeting of the Council of the Cooperative Government Association of William Woods College, Fulton, Missouri. William Woods is a Junior College for Women.

important part of the educational experience of the youth. We believe that no one can call himself really liberally educated unless he has an understanding of and an appreciation for religion as a factor in life. Here the future teachers, lawyers, doctors, and others receive a broad cultural experience so designed that they will always be motivated by Christian purpose.

Junior College

The Disciples of Christ should take pride in the Junior Colleges which are rendering a valuable service. These institutions have a two-fold purpose.

In the first place, there are many students who for various reasons find it valuable to spend the first two years of their collegiate education on the campus of an efficient Junior College. The work they take here will allow them to enter the universities and colleges as juniors and complete their undergraduate education in two more years.

Secondly, there are many students who for various valid reasons cannot look forward to a full four-year course. In these Junior Colleges they find a rounded educational program to be completed in two years. They will have something valuable to take home with them to show for two years in college even though they have not been able to spend more time in formal education.

In these schools religion is an important part of the total experience of the student. In a Christian atmosphere the youth are given a cultural background which remains with them all their lives.

Graduate Bible Colleges

The church has recognized the need for an educated and well-prepared leadership in the pulpit, on the mission field, and in other positions of responsibility. Consequently, we very early established Bible Colleges for the training of a ministry. Just as doctors have found a prolongation of their education valuable, so have the ministers. In fact, touching life at many points as he does, it is imperative that the minister have a broad experience in the total social culture if he is to render as valuable service as he can.

These Bible Colleges have, therefore, for the most part predicated their program upon the completion of four years of college training. As the affairs of the world have become more complex, these colleges have extended their program so as to provide for better equipped leadership. The minister of today needs to know and to understand innumerable things which his father never dreamed of. The growth and development of these schools assure us an intelligent and capable leadership in the years to come.

Foundations and Bible Chairs

Another important and valuable area of service is being rendered by Foundations and Bible Chairs attached to colleges, not our own, and to state institutions. The work of these agencies may in broad terms be divided into two parts, the Bible Chairs and the Student Work Foundations.

The past generation has witnessed a phenomenal growth in the enrollment of colleges, and especially in state institutions. Such state institutions do not ordinarily have departments of religion. We have seen each year an increasing number of our young people graduating from college without the background of religious training at the collegiate level. In an effort to make up for this deficiency in the educational experience of so many of our young people, the Disciples of Christ have established Bible Chairs in many of our state schools. Here the teaching of religion has standing equal to that of all the other departments of the school. This has proved to be a very valuable complement to the acedemic programs of state institutions. In most instances it is also possible for the prospective minister to take much of his preliminary education in the Bible through the services of these agencies.

The second broad type of work which is being done on the campuses of state institutions is that cared for by the Foundations. The church related college maintains a religious atmosphere in which Christian idealism may develop to fruition. This is too often not the case on the campuses of the great state universities. The religious experience of the student is left entirely to the independent agencies which undertake in part to provide the school with a religious atmosphere.

The Disciples have, therefore, established numerous Student Work Foundations in many sections of the country. These foundations are charged with responsibility for caring for the religious expression of the students on the campus and so far as possible developing a definite Christian atmosphere.

Thus it will be seen from the foregoing delineation of the work of Disciples of Christ in higher education

Student group at Kansas, Bible College, Lawrence, Kansas

Doctor C. L. Pyatt and class in the field of New Testament Literature and Interpretation at the College of the Bible, Lexington, Kentucky.

that we have a well-rounded program caring for virtually all the religious and educational needs of the youth of our church. If our people are to grow as much in the next one hundred years as they have in the past, it is just as necessary that we have an adequate educational program today as it was in the days which have gone before. Someone has aptly said, "No religious body has ever gone beyond its educational program." By our support of higher education we may well, therefore, determine the future of the brotherhood.

Religion and Education

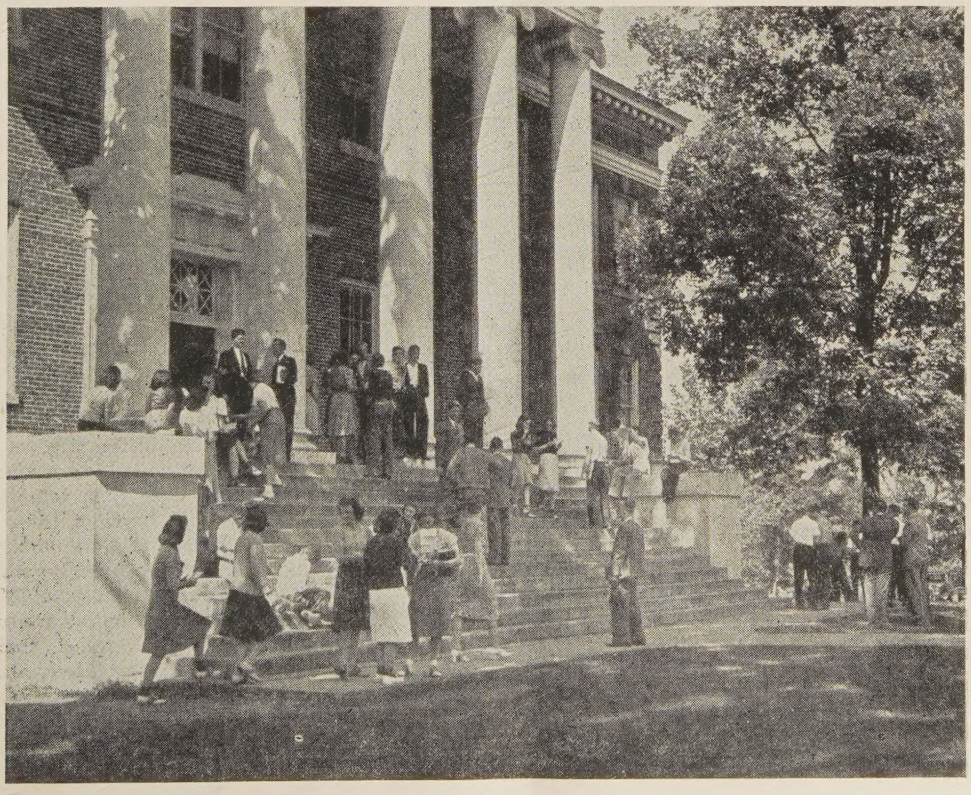
PROPERLY to plant and nourish a Christian college is one of the highest privileges of Christian men and women. There is no soil so productive as mind, and no seed so fruitful as ideas. He who wishes to do the greatest possible good, and for the longest possible time, should nourish the fountains of learning, and help thirsting youth to the water. Beating hearts are better than granite monuments."—W. F. King.

"We toil and save and sacrifice in order that we may leave to our children a little money, or a home, or an education for their own enjoyment. Dare we forget that all this is pitifully futile if we do not save the civilization in which our children must live? Christian education is thus not a matter of philosophy but simply a matter of sane life insurance for our loved ones who come after us."—A. F. Wishart.

"When religion and education resume full partnership, then mankind, unhappy, frightened mankind, will inherit a world of marvelous beauty and well-being, a world which God longs that his children on earth should possess and enjoy. For there is *nothing* wrong in America that cannot swiftly be made right by renewed fealty to him who hung upon the cross."—Arnaud C. Marts, Acting President, Bucknell.

"In the last analysis, our national future depends upon our national character—that is, whether it is spiritually or materially minded . . . The making of men is more necessary than the making of money."—Roger Babson.

Between classes at Lynchburg College, Lynchburg, Virginia.



The Place of the Church College

By BURRUS DICKINSON*

Dr. Burrus Dickinson

HIGHER education in the United States has many objectives to meet, so various in their problems that a great variety of institutions is required.

Small colleges are needed alongside great universities. Tax-supported institutions are needed alongside those supported by private funds. Schools offering vocational training are needed alongside of those offering general education. It is only in a very broad sense that these various types of educational institutions are competitive.

In particular it can be said with assurance that the small church-related college does not compete with the great state university. I know that from experience as a student in both, and from my own position in being acting president of a small college at the same time that I have faculty rank in a state university with more than 14,000 students.

The Place of the University

The great university, whether publicly or privately supported, is the best means of serving certain educational needs, particularly the needs for specialized education in engineering, medicine, law, architecture, agriculture, journalism, and the like. It is the logical type of institution for postgraduate study. Even in the field of undergraduate liberal arts training, the great university has its merits for those students who are not confused by its intricacy and mass.

Those who believe in church-related colleges should recognize these things about the state university.

This recognition of the place of the university does not leave a void for the church-related college.

Advantages of Small College

The church-related college has advantages which depend on two of its characteristics: its small size and its church sponsorship.

Because it usually is small, the church college gives its students far greater opportunities to participate in those activities which are usually described as "extra-curricular" — debate, dramatics, publications, music, athletics, and the like. There is at least ten times as much opportunity to take part in this sort of thing at the small college as at the great university. And these "activities" are quite as important in building citizens as the work in the classroom.

Well-Rounded Social Life

Similarly the social life on the small campus is more well-rounded and more wholesome and more educational, because the students are better acquainted with one another and better able to make appropriate social contacts.

Because of these advantages and because its curriculum is necessarily general in character, the small college gives its students a versatile training. Its graduates find themselves well able to adjust themselves to new conditions and to change occupations if life so requires.

Because of its advantages the small church-related college has contributed more than its share of the leaders in American society, and it will continue to do so.

Church Sponsorship Essential

Without church sponsorship the small college could not do its job effectively. Indeed it could not exist. Church members should find in this fact alone adequate justification for the sacrifices that are necessary to maintain their colleges.

At the same time, from a purely selfish standpoint, the church can not afford to abandon its colleges.

Almost without exception the leaders in every denomination have been trained in church colleges. Church leadership in the next decade must come from church colleges, and that leadership must be strong and able if churches are to maintain their place.

During the late 1920's there was a pronounced American tendency to forget the church-related college. To those who give close attention to educational and church problems, it is consequently reassuring that since 1932 the trend, in both student enrollment and financial support, has been changing in favor of the small church-related college.

* Doctor Dickinson is acting president of Eureka College, Eureka, Illinois, and is on leave of absence from a professorship at the University of Illinois.

Idleness or Leisure?

"We shall live, apparently in a world of almost complete economic interdependence, with a high standard of living, with increased governmental control, with a quick tempo, with high productivity, short hours, periodic shut-downs and much leisure or idleness," prophesied Dean William F. Russell of Teachers College, Columbia University, in a recent address.

What is the difference between leisure and idleness? Leisure implies an abundance of time plus interests with which to occupy it plus a reasonable freedom from anxiety. Idleness usually means an abundance of time with nothing to do and a multiplicity of worries. Apparently work is to consume less of our waking hours than formerly. Whether the residue which remains will be idleness or leisure, depends upon how effectively the school and the church do their job of supplying men and women with interesting ideas and worthy motives. Empty heads and idle hands have always been a dangerous combination. Only with a new and better type of education can we achieve something the world has never known before —leisure without license for a majority of the people.

Reporting Progress at Hofei

By GRACE S. CORPRON

Editorial Note: Mrs. Corpron, wife of Doctor Douglas S. Corpron, and missionary to China with The United Christian Missionary Society, recently returned to Hofei in the Anhwei province of China. It will be recalled that C. A. Burch was the only missionary remaining in Hofei through its capture and for months following. Nearly a year ago Mr. Burch had to leave, following an attack of typhus. Since then Dr. Corpron and O. J. Goulter have labored alone in this city of tragedy. In spite of all difficulties the work has moved forward, more than 100 baptisms being reported within a year. Now the accompanying article brings the first report from Hofei since Mrs. Corpron's return there on September 25.

BACK at Hofei again in our own home! What a grand feeling it is to spread out in our own house, put away the suitcases, and really feel settled! The children and I spent the months of June, July and August at Tsingtao, a day's trip north of Shanghai. We had a very happy time with no sickness nor accidents and all are as brown as can be because of the sun baths, and are in fine physical condition. The only thing that spoiled our happiness was the thought of our Dad working away so hard in the heat. He left Hofei late in August and came to Tsingtao after us. He could stay only a week, for we were called home by the sudden death of Mr. Dong, one of our best young internes. We hurried back to Shanghai, bought a lot of winter supplies and finally arrived at Hofei September 25. The children and I have been away three whole years. They have forgotten the language but will soon learn again with so many playmates.

Mrs. D. S. Corpron

Dr. Corpron has been struggling with an epidemic of malignant malaria this summer, the worst we have ever had in this district. It seems as though no one could escape. All mosquitoes were infected and everyone kept getting sick. It was a type that is very malignant and whole families died if they could not get to our hospital for treatment. Through the American Advisory Committee in Shanghai, we were supplied with generous shipments of quinine and the new medicine, atebrin, which works such wonders with malaria. Thousands of lives have been saved, and it seems that every one we meet on the street is a grateful patient.

We are getting used to the idea of being in occupied territory. As long as we stay in the compound walls, things seem the same as usual. But when we go on the street, we see ruins all about us. Very few of our neighbors have come back. Most folks live at West Gate. But it is a heartbreak to see our old friends so thin and yellow from malaria and lack of nourishing food. They are all asking for left-over warm clothes. How glad we are for the boxes of refugee clothing and baby shirts. There are only a few peddlers buying cloth in Wuhu and they sell it here at a big profit. It makes the price so high that common folk can not afford it. We are going to have a big rummage sale this week and use the money to help those who have nothing at all.

It surely is an inspiration to see our big church so packed on Sunday morning. The men's side is packed full and many of them are members. We have a fine new communion set sent out by the Yakima church and how proud we are of it. The women's side of the church is not so full for our high school girls have all gone West and we have no one here trained to teach the women. We hope to have Misses Wilkinson and Teagarden back with us soon.

Our Sunday school has big classes for men, women and young boys at the church. Across the street in our former Woman's Center we have about sixty children. They are all meeting together but we shall soon divide them into departments as we used to do. The Woman's Center was damaged more than any part of our work. It was hit by bombs fore and aft. Mr. Goulter has been doing repair work there all spring with relief money, but still we can hardly see that he has done anything. Our fine playground with many types of swings, slides, etc., is just a mess of crumbling bricks. How the children do miss it.

Last Sunday the beginners had the story of the lost sheep and went out into the yard to dramatize it. The little fellow that took the part of the little lamb crawled over the piles of ruins and bleated so pitifully. It made tears come in my eyes to see them playing there with nothing but their imagination for play equipment!

We are starting our little kindergarten again. Mrs. Burch had saved all our equipment and packed our attic full of it. We are putting it in the primary room over at the girls' school.

Our Hofei board is proud of the fact that the church is now self-supporting—the only one in the China Mission. We have a young student pastor and his salary is not as large as it would be for one of our older, experienced men. His pretty young wife also works, teaching the women, and receives a small payment, too. She seemed just a little girl when we left. Now we find her a happy young pastor's wife and a very real member of the community.

India is awake. Her multitudes are on the move. In what direction will they go?

Christianity in India's Life

III. India and the Disciples of Christ

By D. A. McGAVRAN*

UNDER a sense of divine compulsion, with a clear consciousness of Christ's guidance, the Disciples chose their mission field in India. From 1882 when G. L. Wharton first landed in the Central Provinces to the present day, Christ has been proclaimed by preaching, teaching, healing and day-to-day Christian living on a score of fronts in that central part of India. Fourteen centers of work—stations—were established. In myriad villages the gospel was preached. Schools and hospitals were maintained. In the midst of terrible famine conditions thousands of children were rescued and reared. Individuals here and there were converted and, braving severe persecution, joined the Christian church. Out of all these efforts came our fourteen churches with a total membership of 2500 souls, each one hardly won from a stony soil.

The close of the first half century of our work finds our India Mission rejoicing in the firm footing which has been gained and in the thoroughly Christian church of 2500 free from idolatry magic and caste, largely literate and ably led by its own members. Strategic centers of population in Disciple territory have in them now Indian Christian churches and hundreds of living Indian epistles like Samuel Maqbul Masih. Not merely what is claimed for Christianity, but what Christianity has actually achieved is plain as a pikestaff to many thousands.

Yet with all the consciousness of achievement, there is a sense of disappointment that the church has not grown more rapidly. We realize today that our church is small, its membership dependent on the Mission. On every hand we see churches of Methodists, Presbyterians, Lutherans, Baptists and Episcopalians with hundreds of thousands of members who are independent of their Missions. There has come to us with new force the conviction that if we are to Christianize our part of India, to fulfil the purpose for which the Master created the India Mission and supports it by the giving of life and prayer and money all across the United States, then our aim must be "Christian congregations in ten thousand villages," and our present church of fourteen congregations must be recognized as an interim stage. We now know that the church in India grows chiefly when it enters the life of some one caste and spreads throughout that caste from brother to brother and relative to relative. The normal way for India to come to Christ is through a group movement. That is Christ's way to India's heart.

Coincident with the conviction that the Christward march of some one caste or tribe was the next step in the Christianization of our section of India, and was consequently that toward which we should work with firm resolve and clear purpose, came the startling discovery that we Disciples had in our territory three castes who were highly approachable, sensitive to the gospel, inclined to accept Christ. A study led to the realization that a majority of our church members came from these three castes. Evangelistic missionaries testified that when they were preaching in the sections of the villages where these castes lived they frequently ran across pagan relatives of Christians, relatives who said, "Yes, my second cousin is a Christian. I visit him often. It is good to be a Christian." Bishop Pickett of the National Christian Council, an authority on group movements, was invited to study our territory. After doing so, he gave as his considered opinion that these castes were people chosen by God to become disciples of his Son

* Doctor McGavran is a missionary to India with The United Christian Missionary Society.

in this generation. He urged the concentration of sacred resources of men and money in evangelistic work amongst these people with the express purpose of inducing and nourishing a group movement.

Now the group approach amongst a prepared people calls for intensive cultivation of the field. We have been reaching just a fraction of the villages for which we are responsible. In our Bilaspur district, for example, we are reaching about 200 of our 900 villages. We should reap in the entire field. In one of our cities where 20 families of sweepers have been recently converted, the 10,000 close relatives of those sweepers ought to be inundated with the gospel. There are some 25,000 literates in one of these castes. Every one of these ought to have sold to him once a month a gospel, a tract, or other suitable literature. The Word of God is still the sword of the spirit. A great native state has recently been opened to the preaching of the gospel, and a number of baptisms from approachable castes have taken place under the shadow of the palace walls. Its four hundred villages constitute a Macedonian call. Intensification and multiplication of evangelism amongst these prepared peoples is clearly the strategy of the hour.

As groups become Christian, they must be shepherded. From amongst them, those very village Christians, there must be chosen potential leaders, who, though often illiterate, must be trained to be village pastor-teachers, leading their congregations each evening in worship, teaching the children each morning, and preaching the gospel each day. Thus, entering this open door is seen to involve both a deep extensive evangelistic effort, and a skilfully directed program of Christian nurture of new congregations. Central to the enterprise is the establishment of a Bible training school where the leaders of the movement can be prepared.

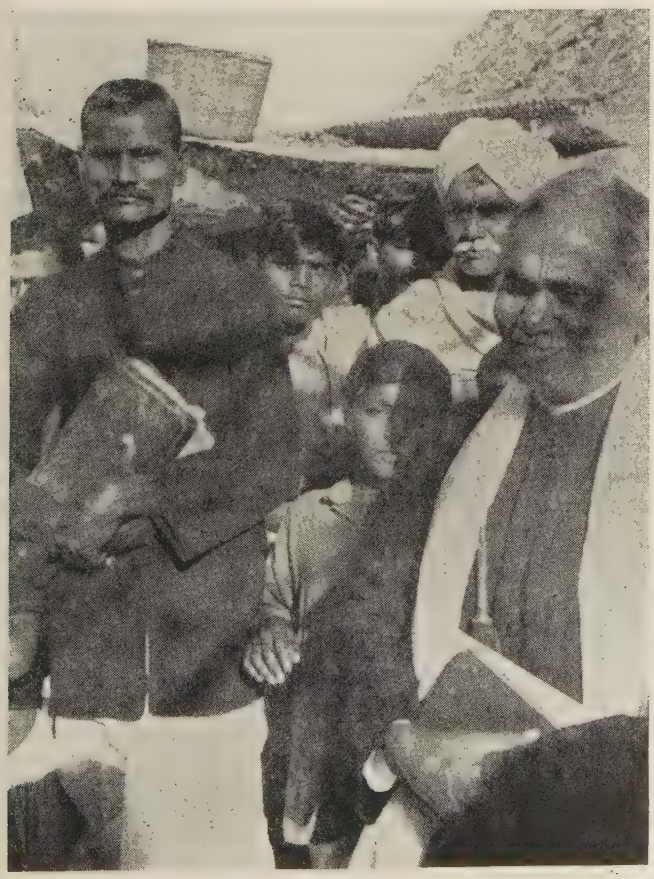
Lutheran teacher-catechist with village Christian group near Guntur. Into hundreds of these villages such workers go.

But this unprecedented opportunity breaks just when the budget of your India Mission has been cut in half. We in India simply cannot enter this ripened field, a field for which we have laboured and prayed for years, a field in which Mary Kingsbury, M. D. Adams, J. G. McGavran, D. O. Cunningham, J. E. Moody and others have poured out their lives. The only way in which your missionaries can conserve this opportunity is to say to our brotherhood:

"Here is the greatest opportunity we have ever experienced. It is one which may rapidly pass. Out of your millions create a fund of $25,000 to be spent for evangelism, to enable a great church to be born. This sum, contributed as above the budget gifts, will be spent exclusively for promoting the growth of new churches amongst castes turning to Christ. It will undergird a ten year evangelistic campaign to nurture group movements amongst approachable castes. We are pledging our lives. Will you pledge your money?"

Here is one of the few forward movements specifically recommended to the brotherhood by the United Society as worthy of prayer and special giving. Out of many calls for funds, here is one on which the United Society, placing its imprimatur, says to Christians all across the land, "This evangelistic campaign is an unrivalled opportunity for kingdom building. God has entrusted us Disciples with the destiny of an entire people. We must take them the Good News. Will you not pray earnestly that these approachable castes may this year be won in large numbers to Christ? That at least one powerful Christward march may start this year? And that the $25,000 Fund for Growing Churches, so essential to this enterprise, may be raised and dedicated to its high purpose?" That is what India means today to the Disciples of Christ.

At the left is K. Josiah, Indian Baptist preacher, on the occasion of his ordination at Potlapad, India, in the heart of the mass movement area.



Cooperatives in West China

By JAMES A. CRAIN*

IN its issue of December, 1934, and again in the issue of December, 1935, WORLD CALL published articles written by Lewis S. C. Smythe describing the development of cooperatives among the ricksha men and the unemployed silk weavers of Nanking.

Dr. Crain

Under the leadership of Doctor Smythe and Charles H. Riggs, both members of the faculty of Nanking University, and with the cooperation of the university and the National Christian Council, these cooperatives were organized to rehabilitate the economic condition of Nanking ricksha pullers and the estimated 10,000 silk weavers thrown out of employment by the depression, the development of the rayon industry and changing styles in silk.

Beginning modestly, the ricksha men were organized into cooperative societies through which they owned the machines they pulled and shared in the profits. Through Nanking University weavers were taught to weave woolen and cotton cloth on cooperatively-owned hand looms. The movement was phenomenally successful; and within a relatively short time the sponsors were able to secure from the banks sufficient credits to meet expanding needs.

With the Japanese invasion many of the cooperative enterprises were destroyed. It is encouraging to learn that the idea was not destroyed but, transplanted to the western provinces still under Chinese Nationalist control, is playing an important part in building economic democracy in that new region.

When the Japanese conquered the coastal cities in which 75 per cent of the nation's industries were centered, some 60,000,000 people fled to West China. Not only were these people without means of support, but their presence resulted in a serious shortage of consumer goods. Leaders turned to the cooperative factory in order to put skilled hands to work, support families and provide goods to meet the demand.

About a year ago the Chinese Industrial Cooperative Association was organized. During the first year of its operation it sponsored the organization of between 1,200 and 1,500 small, mobile, cooperatively-owned factories which provide support for some 200,000 refugee workers and their families. Plans now under way call for the organizing of 30,000 such cooperatives within the next three years. This is expected to provide support for half a million refugees and their families.

The Chinese Industrial Cooperative Association is organized under the Executive Yuan, the highest civil authority in China. It has received a grant of $5,000,000 (Chinese) from the government. Numerous individuals, including Madame Chiang-Kai-Shek, have made contributions to it. Chinese residing in the Philippines have contributed large sums for the use of the organization. The British Fund for Relief in China has given a total of $80,000 (Chinese), and the American Advisory Committee for Civilian Relief, with headquarters in Shanghai, has given $75,000 (Chinese). In view of the success of the project, Chinese banks are now showing a willingness to make loans where conditions seem to warrant such action.

In Hunan province alone, more than 50 cooperative producer establishments have been established. Szchewan has 382 and Kweichow 41. About half are engaged in textile manufacturing, though the list includes shoe-making, tailoring, hosiery making, chemical production, oil refining and blending, tanning, leather goods, underwear, printing, and the like. Other lines being developed are dry-cell battery manufacture, silk thread, lacquerware, rice polishing, iron manufacture, machine repairing, soap making, cigarette manufacture, sugar refining and glassware making. As the manufacturing end of the business has expanded there has come a demand for the organization of consumer cooperatives. In southern Shensi a cooperative department store has been opened, which reports sales of $1,500 (Chinese) per month. The store is the retail outlet of some 270 small manufacturing cooperatives formed, operated and owned by destitute local and refugee workers.

These industrial cooperatives are financed by the Chinese Industrial Cooperative Association by means of short term loans for the purchase of machinery and raw materials and for running expenses. Each member buys three shares, usually to be paid for out of earnings, and has one vote in the organization. Cooperatives in each district are organized into federations which will serve as the basis of nationwide cooperative association. Already five regional headquarters have been established which provide organizational, engineering and accounting service to local cooperatives. Four schools have been established to train leaders and executives for the movement.

* Doctor Crain is secretary of social education and social action for The United Christian Missionary Society.

The Menace to Freedom

"The number of places where a man is free to think without let or hindrance narrows year by year," says Dr. Harold J. Laski of the University of London. He continues, "No man can say with any assurance among what people, or for how long, the search for truth is destined to remain free. Unless we act now, while there remain oases in the vast desert men are making, it may tomorrow be too late.

"It is inconvenient, no doubt, but who ever knew of a battle for freedom that took thought for our convenience? It is costly, also; but there is nothing to the cost that, in the long run, is the price of leaving intolerance unimpeded."

Justice Brandeis said: "The greatest menace to freedom is an inert people."

Distinguished Leaders in Christian Missions

Mrs. R. A. Doan to Carry On Work of Miss Lela E. Taylor

By STEPHEN J. COREY*

Miss Lela E. Taylor

ALTHOUGH no longer connected with the United Society, the writer has a peculiar respect and love for those connected with that great missionary family. My emotions are mixed as I write about one good friend who is going from the work and another who is coming to it. I have worked for many years with Miss Taylor and deeply regret that she is obliged to lay down her important task; but since it is inevitable, I am happy that Mrs. Doan can step into her position and carry on. They are two very capable women, who have each had unusually rich experience in the task of Christian Missions and have both been very successful in what they have undertaken.

College of Missions Dean

Miss Lela E. Taylor came to our world missionary work nineteen years ago, and first served as dean of the College of Missions in the days of its largest attendance and highest usefulness. Early in her service, fifty-two missionaries went forth from that school to the mission fields in one year. This work gave her intimate fellowship with a large group of young missionaries in their training—missionaries who afterwards went to the many mission fields. Miss Taylor had volunteered for service in Africa, but the illness of her sister made it impossible for her to go. She was very happy and efficient in helping to guide these young people toward their goal. She brought dignity and a high degree of ability and devotion to this important work; and when in 1922 there was need of a woman at headquarters for administration in the foreign work, she was called as secretary in that department, likewise serving as Recorder of the Society.

Administered Latin America

After Mrs. Atwater's retirement, Miss Taylor took as her chief task the correspondence for the work in Latin America, which portfolio she has carried with distinction from 1925 until the present time. Since 1932 she has also served as a vice-president of the Society.

Miss Taylor's administrative work has taken her repeatedly to the Latin American countries—Mexico, Puerto Rico, Argentina and Paraguay—and she has greatly endeared herself to the workers in these fields, both missionaries and nationals. She has proven herself to be a wise and patient administrator in fields where the problems have often been both acute and delicate. Mexico and Paraguay have passed through periods of war. Puerto Rico has suffered a terrible and destructive hurricane which destroyed much of the mission property. The work in Argentina has gone through rapid and often baffling transition during the period of her service. The work in Paraguay is a piece of educational effort unique in the whole world field, and Miss Taylor has had a large share in planning it and helping to provide the staff. Her former long service in the teaching field has been of great aid to her in the educational work in all our Latin American fields.

* Doctor Corey is President of the College of the Bible, Lexington, Ky. He was formerly president of The United Christian Missionary Society.

One of Mrs. Doan's resonsibilities in Toyko has been to act as hostess at "Fellowship House" where guests of Dr. Kagawa are made welcome. The picture below was taken by the editor of WORLD CALL at the entrance to the House. Mrs. Doan is second from the right; Miss Jessie Trout is at the left; her secretary is in the center; the others are two Japanese women, mother and daughter, who help keep warm the hospitality of "Fellowship House."

Cooperative Work

There are few people in America who have studied more carefully, or read more widely on the Latin American countries than Miss Taylor. She has been a very helpful member of the interdenominational Committee on Cooperation for Latin America and is warmly appreciated by those of other communions who are working in those fields. She has served long as a member of the Executive Committee of the Foreign Missions Conference of North America, and also on the Executive Committee of the Federated Women's Boards of Foreign Missions. She has also served as a trustee of Ginling College, China, of Colegio Ward in Buenos Aires and on various other important interdenominational boards and committees.

Miss Taylor is a woman of winning personality, is a gifted speaker, and has done a great deal of field and promotional work while with the Society. Her articles on various phases of missionary endeavor, especially as they bore on conditions and work in her own field, have always been informative and discerning.

Years of Transition

The last two decades of the United Society's history have not only been attended by vast world changes, but likewise have marked the transition when adaptations were being made between the days of the Christian Woman's Board of Missions and the new experience of a United Society, with men and women participating on equal terms in a unique fellowship and program. Miss Taylor has been able to see the good in both the old and the new and her wise insight and counsel has been of the greatest aid in a day of difficult change and adjustment.

During recent months Miss Taylor has passed through a period of acute physical suffering with great fortitude and courage, and only those near to her have sensed the great difficulties she has faced in carrying the responsibility of her arduous and exacting task. Through these months of suffering the continuance of her work could not have been possible save for the untiring care of her devoted mother.

Wide Experience of Mrs. Doan

Mary Francis Lediard Doan (Mrs. R. A.) comes to the vice-presidency of the United Society out of a long and unusual service in the foreign missionary work. She went to Japan as a missionary in 1906, and until 1920 taught in the Margaret K. Long Girls' School in Tokyo. She was also treasurer of that school and likewise taught music to our College of the Bible students in Tokyo. Her next service was in our mission station in Akita, Japan. There she worked among the Japanese women until 1923, when she was married to R. A. Doan, who was making a survey of the mission fields for the United Society. Mr. Doan had earlier given up his business connections and had served the Foreign Christian Missionary Society as Laymen's Secretary at his own expense. After Miss Lediard's marriage to Mr. Doan, she accompanied him on his visit to the Orient and to Latin America in his important work, sharing with him in the studies and reports on the cause in these fields.

Following these surveys, Mr. and Mrs. Doan lived in Columbus, Ohio, interesting themselves in the interdenominational phases of missionary effort, and making their attractive home a haven for missionaries and those interested in their work.

Associate of Kagawa

After the death of Mr. Doan in 1937, Mrs. Doan went back to her beloved Japan at her own expense, to serve again in the Margaret K. Long Girls' School and also to work under the direction of Dr. Kagawa. This great Japanese leader asked her to undertake a special service for the nurses of Tokyo. She now comes to the office of the United Society directly from her chosen field of Japan, and with a long and notable background of experience at home and abroad.

Mrs. Doan was born and educated in Canada, where her father long served as pastor of the important church at Owen Sound, Ontario. She has an attractive personality, is a talented speaker and has had much experience in educational and administrative work. She comes to a very important post in the United Society as a woman tested by a long and devoted service at home and abroad.

Installation Service

of Mrs. R. A. Doan as Vice-president of
THE UNITED CHRISTIAN MISSIONARY SOCIETY
At Central Christian Church, Indianapolis, Indiana
January 7, 1940, at 3:00 P. M.

Presiding: Dr. Robert M. Hopkins, President, The United Christian Missionary Society

Invocation ..... Professor Toyozo W. Nakarai

Music-Hymn ..... Central Christian Church Choir

Brief Messages:

Canada's Contribution ..... Miss Marion Royce

U. C. M. S. Reception ... Mrs. W. A. Shullenberger

Greetings from the Foreign Fields and the Home Land Institutions .... Miss Bertha F. Park

Greetings from Our Sister Boards ..... Miss Sue Weddell

Music—Special ..... Central Christian Church Choir

Induction ..... Dr. Robert M. Hopkins

Charge ..... Dr. W. F. Rothenburger

Prayer of Dedication ... Mrs. Effie Cunningham

Response ..... Mrs. R. A. Doan

Benediction ..... Miss Lela E. Taylor

Brotherhood Dinner--January 17

By C. O. HAWLEY*

A SENSE of brotherhood is a precious possession. Our churches need it. Our people need it. Many times we feel, as we face great problems and vital issues in our local churches, that we are alone. Then we realize that we are a part of a brotherhood and the thousands of churches and hundreds of thousands of our people in our churches in the nation and the world are also facing problems and issues. Then we take courage.

The following statements concerning the 1939 Brotherhood Dinner by some of our ministers tell how vital to our brotherhood life they feel this occasion to be.

"In a day of world problems we need a sense of world-fellowship. The Brotherhood Dinner meets this need in a definite way. We like the idea so much that we postponed a large annual affair to make way for it."

"Universal celebrations should do much to foster the sense of solidarity."

"A wonderful opportunity for brotherhood consciousness and fellowship. It should be observed by every church and every loyal disciple."

"That will be a great fellowship when a million Disciples sit down to a meal and united fellowship at the same hour with the same thought and unity of purpose."

"The Brotherhood Dinner and program furnish such fellowship locally and make us as a brotherhood conscious of our great world fellowship, our great world purpose, and our great world program, more than any one thing that has happened in many years."

"The greatest need in the modern church is for the practice of brotherhood. The church was a brotherhood in the beginning and as such it helped to turn the world upside-down. The church is a brotherhood today, but often unaware of the fact. These Brotherhood Dinners open our eyes to the brotherhood which now exists to that greater brotherhood which is to come."

"As the church faces the tremendous individual and social problems of society, she needs as never before to feel a sense of solidarity. Many who never get to our conventions received through the brotherhood Dinner the thrill and added vision that comes from such an experience. 'Like a mighty army moves the church of God.'"

"The dinner, the greetings from other churches, and the broadcast served to enhance the spirit of brotherhood kindredship among our people more than anything which has been done for years."

The occasion of the Third Annual Brotherhood Dinner brings many possibilities. It brings its challenge to each and every church. It brings its invitation to a vital brotherhood participation. It offers an opportunity for world-wide brotherhood fellowship. It brings the thrill of comradeship in a mighty movement. It lifts a church out of locality into universality. It turns the thought from inwardness to outwardness. It draws us out of little eddies into the strong currents of power and achievement.

January 17 is the date of the 1940 Brotherhood Dinner. Churches across the nation will serve a dinner that evening, participate in a common program and receive inspiration from such a fellowship. It is more than a national observance; it is a world fellowship. Churches in our ten mission fields will join in this observance, and those in Canada, Great Britain, Australia, New Zealand and others of the thirty-nine countries where Disciples of Christ live and worship.

H. B. McCormick, president of the International Convention, will broadcast a message, "The Church and the World Crisis." B. Fred Wise will sing. Other features will be the exchange of greetings between churches in this country and around the world and a brotherhood interview. In the joy of this occasion people will be asked to make gifts for the extension of this fellowship in Christian service. The detailed plans will be sent to each church.

Every church is urged to have a Brotherhood Dinner on January 17. No church is too small and no church is too large to be blessed in such an observance. May we all work to the end that each may come to the Brotherhood Dinner with the assurance that we enter into a fellowship with the churches across this land, in village and hamlet, in large cities, and in other lands. As each church accepts this worth while opportunity, it will make a great spiritual experience for world-wide brotherhood.

The Brotherhood Dinner is a world fellowship. Below is a picture of the Tokyo Brotherhood Dinner, 1939, addressed by Tom Young. The editor of WORLD CALL spoke to a group of 50 at the Brotherhood Dinner at Shanghai.

* Director of Unified Promotion.

We Would See Jesus

By ROBERT M. HOPKINS*

EDITORIAL NOTE: This article is from an address by Doctor Hopkins at the Sunday evening session of the International Convention of Disciples of Christ at Richmond, Virginia, in October, 1939. It followed three brief addresses on India, China and Tibet by Dr. D. A. McGavran, James McCallum and Mrs. William Hardy.

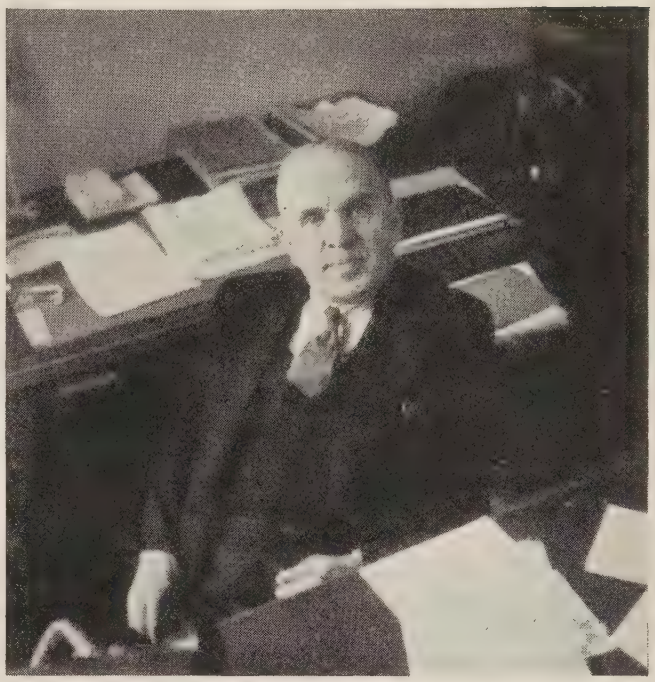
WE are thinking of the last working day of our Lord. It was a day crowded full of many significant events. Toward its close, perhaps it was the very last event of his public ministry, there were certain Greeks that had come up to the feast who sought out Philip and requested of him, "Sir, we would see Jesus."

While this may have been the concluding incident in our Lord's public ministry, it was the beginning of a long line of similar requests that have been repeated over and over, again and again through twenty centuries. In all lands, among all races from tongues speaking a multitude of languages this cry has been repeated, is being repeated, "We would see Jesus."

Ninety years ago the fathers of our brotherhood movement resolved that they would unite their efforts in an organized way to reveal the Christ to a needy world. Strange to say this organized effort in missionary service led to a bitter controversy, even though the first missionary, Dr. James T. Barclay, was sent to Jerusalem, thus literally fulfilling the divine injunction "beginning at Jerusalem." These ninety years have witnessed no cessation in the controversy that has raged around the issue as to the method of carrying forward the missionary enterprise. One of the most deplorable results of our lack of accord has been that the vast majority among us are doing little or nothing to advance the missionary cause under any auspices.

But in spite of our limited participation and resources, and notwithstanding our debates, yea even our divisions, what glorious achievements have been attained in our missionary life together. From those humble beginnings in western Pennsylvania and Virginia, those first groups augmented by like minded folk in Kentucky, North Carolina, New York and New England, have grown until our brotherhood has extended out where the West begins, and up and down the Mississippi Valley until we are an honored people among Protestant bodies in America. Well over half of our congregations in the United States and Canada have resulted from united missionary service through our state, provincial and national organizations.

For almost a generation now our activities have been organized also in behalf of a growing educational work among the churches. From classes of children in elementary divisions up through an expanding youth movement and a developing adult program, our service of Christian education has extended through the churches, bringing rewarding results through these quiet but powerful educational processes. In no activity have we had more widespread interdenominational recognition.



Dr. Hopkins at his desk in the Missions Building

And out on strategic foreign fields our representatives have gone to those among the millions who have been groping in their search to find Jesus. In hundreds of villages in the heart of India, along the crowded Yangtze valley of China, amidst the busy cities of Japan, in the strategic centers of the Philippines, in the dense forests of Belgian Congo, in beautiful Jamaica, and in Puerto Rico, Mexico, Argentina, Paraguay, strongholds of Latin America, we have sought and are now seeking to reveal the Christ.

Nor should we labor under the misapprehension that our glorious days are all in the remote past. The high points of our present annual reports reveal significant achievements. The steamer "Oregon" continues to ply the waters of the Congo carrying our heralds of the cross to their stations of service in the mighty continent of Africa. The church in India is at the very center of the significant readjustments now taking place in that land. Latin America is coming into its own as never before; new churches in Argentina, our first church growing out of the educational ministry in Paraguay, churches coming to self support in Mexico and the intense evangelistic activities in Puerto Rico bear witness to our successful participation in this awakening southern hemisphere. China has turned political disaster into an evangelistic advance the like of which this ancient land has never witnessed. More baptisms are re-

* Dr. Hopkins is president of The United Christian Missionary Society.

ported in China in six months than in any previous six year period. Indeed all ten of our fields are characterized by praiseworthy accomplishments.

And now we have heard these voices vibrant with most urgent appeals. These trusted comrades of ours (D. A. McGavran, James McCallum and Mrs. Wm. Hardy) have spoken to us of that which they have come to know through years of experience and fellowship. They come to tell us of those who like the Greeks of old are most eager to see Jesus. These who have spoken to us with such urgency are but three from among a host whose voices could be raised in like fashion.

Donald McGavran has presented to us a most remarkable challenge. Around his field in Mungeli I have seen with my own eyes and heard with my own ears the possibility of our mission participating in that marvelous awakening that we call the mass movement. Here in India is the greatest challenge to evangelism that now confronts us. Shall we not respond with the few thousands of dollars which when added to our present budget of support will enable the India Mission to lead to the Christian way of life many tens of thousands eager souls seeking Christ?

James McCallum has brought us a brief glimpse into the throbbing life of troubled China. We have entered with him into the heritage of those who have gone before, Macklin, Meigs, the Pauls, Cory, Mary Kelly, Emma Lyon. We have felt the thrill of the continuing service of his comrades there: Bates and Marx, Minnie Vautrin and Edna Gish, and others, both missionaries and Chinese now upon the field. Shall we fail to sustain them in this hour of their agony, yea this hour of their challenge to advance? The resources that are needed for their maintenance, for their ministry of relief, for the restoration of destroyed and depleted physical equipment are insignificant when compared with the vast resources of our people in the homeland.

Mrs. Hardy has stirred our hearts deeply as she has recalled that distant and most difficult field to which we have felt strangely moved to minister. On the tragic road to Lhasa as it passes through the towering heights of West China, some of our bravest have made the supreme sacrifice. Batang, the center of our work, was never in Tibet, but it was reckoned by these pioneers to be a strategic gateway. Today, because of new alignments, Batang is some four hundred miles from the Tibetan border. At the same time millions of Chinese are being forced by military invasion from the lowlands up into Western China. Most careful study must therefore be given to any plans that look toward a renewed attempt to enter this closed land.

The little church planted in Batang, in spite of almost insurmountable difficulties, has persevered; its native minister, Lee Gway Gwang, pleads with us not to forsake them. A few other intrepid souls have gone out from our brotherhood at home in recent years seeking to minister to Batang and to one or two other outposts, but they are without assurance of the continued support and adequate supervision which experience has shown are so essential in any sustained missionary effort. These missionaries, however, and the native Christians in this area, as well as the Chinese and missionaries in China, must be taken fully into account in any restudy of our Tibetan ministry. Perhaps this call to this most difficult field may prove the means of bringing all of us together eager to follow in the train of those who have so nobly led the way.

Moreover, a division among our representatives upon this field will seriously curtail the usefulness of all of them. The younger churches in mission lands are becoming increasingly impatient with the introduction of our multiple divisions within the body of Christ. No note in the Madras Conference was clearer than the impassioned appeal for organic Christian union made by the representatives from the younger churches there. Representatives from our own brotherhood groups in several lands were among those who united in sounding this note. "We appeal with all the fervour we possess to the missionary societies and boards and the responsible authorities of the older churches to take this matter seriously to heart * * * to put an end to the scandalous effects of our divisions, and to lead us in the path of union." Shall we turn deaf ears to that appeal and perpetuate a humiliating scandal in a land where we are the only Christian body that has thus far rendered any very noteworthy service?

What is to be the response of our brotherhood to those calls and others like them? We have come into a time of world crisis when there is being revealed each day the absolute need for the establishment on earth of the Kingdom of God. No other answer is adequate to the widespread need of our generation. Parties rise and fall, nations come and go, the ambitions and passions of men with all their appalling consequences are after all but for a season. But the Church of Christ remains. It alone has stood the test of time.

Denmark "Did Not Grab"

Some Danish students of international affairs are giving circulation, and war-time endorsement, to a statement published in the periodical *Fyns Venstrebled* by Pastor Sigurd Thranaes, which discusses in the light of the war danger certain ideas that have been strengthening and comforting certain circles of Danish opinion.

"We have a clear conscience," says this clerical writer, "because the frontier between us and our southern neighbor can be regarded as a just frontier. We owe this to the men who stood at the helm of the ship of state during the fateful days of 1919 and 1920, because they kept clear, cool heads and refused the award of more territory to Denmark than that whose population was truly Danish. Our best defense is our just southern boundary.

"There is a stone at Flensborg Fjord set in memory of that restoration. On that stone at the southern frontier of Denmark and of all Scandinavia, is carved an inscription symbolic of the attitude in 1920 of the entire North—its message to a world full of conflict and hatred:

> *"'Only what men have justly won,*
> *Without a sword, unstained by blood,*
> *On that alone shall shine the sun*
> *Above Time's everlasting flood.'"*

—From Nofrontier News Service, November 24, 1939.

Foreign Missions Through the Year

By C. M. YOCUM*

THE past year in missions began as the International Missionary Council's Conference at Madras came to a close. It ends with war in China and Europe forcing realignments both in the newer and the older churches, both the so-called sending and receiving countries.

Madras Conference

The Madras Conference with its 471 delegates from 69 countries of the world had made clear that the missionary task is a church-centered, cooperative, world-wide and unfinished task. It called for an ever-enlarging responsibility on the part of the mission churches and increasing cooperation between mission churches and mother churches, between mission boards and societies and between the younger churches of different communions. It called for a more careful selection and training of missionaries and nationals in places of leadership, for more and better literature for a church membership growing rapidly in literacy, for an awakened positive insistent individual and corporate witness on the part of the church members and the church, for an extension of service into neglected rural areas, and for a ministry trained specifically for such service.

Opportunity in India

In the convention of the India Mission and the Indian churches following immediately after the Madras Conference, important steps were taken to give added responsibility for evangelism to our Indian church and to grant a larger place in the councils of the Mission to the Indian leaders. But the notable development on our Indian field was an increasing interest in Christianity on the part of the Satnamis in the southern portion of our field and of certain outcaste groups in the Jubbulpore, Damoh and Pendra Road sections which bid fair to start a mass movement in our field. Our Mission is putting forth every effort to prepare itself to take care of such a movement, recognizing the fact that the principal weakness in any mass movement lies in the inability of the receiving churches to take care adequately of the larger number entering into membership.

Africa Mission's Fortieth Anniversary

Our Africa Mission celebrated its fortieth anniversary. The Mission was opened in the year 1899 and since that date an even one hundred missionaries have been sent to Africa to have a part in the work. Twenty-four missionaries went out in the first decade, 25 in the second decade, 38 in the third decade and 13 in the fourth. Eleven of the one hundred missionaries have died, six of them on the field and five in the homeland. Forty-four of the one hundred are now at home in other lines of service and forty-five continue active in the work of the Mission. At the end of the fortieth year the church membership in Congo passed the 50,000 mark. From the very beginning the work in Africa has been enthusiastically evangelistic.

Within the past year the Congo Christian Institute began its eleventh year, having graduated 132 Congo preachers and teachers and laymen in the first decade. Approximately two out of every three of the graduates of the institution are engaged in full time religious service.

New Buildings in Latin America

In our Latin American field within the past year two new church buildings were begun and money is being made available for two more. The Villa Mitre Church in Buenos Aires is nearing completion. The church members there are giving liberally for the building. The building in Asuncion, Paraguay, is making splendid progress and work will begin soon on two new buildings in Puerto Rico. In connection with the erection of the new building in Asuncion, our evangelistic work there moved into a new phase. Until the present time our emphasis in Paraguay has been upon educational work, and the evangelistic approach has been indirect. Now, however, with the erection of the new church building the Mission is undertaking direct evangelism.

Leper Work Considered

In Paraguay also studies have been made during the year looking toward the opening of leper work there by the Mission. The need is very great indeed. When undertaken it will be a type of work very different from our school and church work in Asuncion, both of which touch the more privileged classes. It will demonstrate Christianity in action in behalf of the suffering. It will call out appreciation for Protestant work in the country itself. It will afford an outlet for organized charity work for both students and our church group. It should also be an example of organization and administration of such enterprises in a land where unselfish administration needs to be demonstrated. There are from five to ten thousand lepers in Paraguay, and the government has a colony of about five hundred not far from Asuncion for whom they would be pleased to have us accept responsibility for the furnishing of a doctor and for administrative work.

Renewed Activity in the Philippines

During the past year our work in the Philippines has taken on new life through hearty cooperation between the nationals and the missionaries who returned to the Philippines four years ago to resume missionary activity there following a lapse of several

* Doctor Yocum is chairman of the division of foreign missions of The United Christian Missionary Society.

At the laying of the cornerstone of the Villa Mitre Church, Buenos Aires, Argentina. Miss Lozada-White, minister of the church, is standing at pulpit. She was a delegate to the Madras Conference.

years. An unusually interesting item which has come to us recently from the Philippines concerns the organization of the National Credit Union conducted under the auspices of our churches. Nine branches of this Union have been organized with a membership of 454 and more than $2500 has been received from the sale of shares. More than $3500 has been borrowed by the members. Within the past few months plans have been laid for a conference to be held in this country next spring to be participated in by Filipinos and mission board secretaries and missionaries concerning cooperative methods to be followed in the Philippines in the immediate future.

The Church in Japan

It is exceedingly difficult to appraise our work in Japan and China at the present time. There are so many problems to be faced and so much depends upon the action of the government that it is next to impossible to say what immediately lies ahead. There is no doubt, however, but that the Christian Church in Japan is facing its greatest crisis, and our missionaries and nationals are striving in the midst of difficulty to keep the church true to its founder and head. Within the year an organization called in Japan a Zaidan has been organized to assume complete responsibility for the Margaret K. Long School for Girls, and the Boys' School on an adjoining compound. The girls' school has an enrollment of 605 while 484 boys attend the boys' school.

Chinese Work Grows Despite Difficulties

In China the migration of from thirty to forty million Chinese from Central China to West China has caused a severe dislocation in our work in the Yangtze Valley. While most of the missionaries remained at their posts in Central China, most of the nationals migrated to far West China. This was the natural consequence of the invasion of the Japanese army. Even so, our hospitals, our schools, our churches in Central China are crowded to their doors, and we are serving more people now than it has ever been our privilege to serve in the past. At South Gate, Nanking, where three hundred people formerly came for instruction, we now have as many as a thousand at a time. The baptisms into our churches during the past year have been far more numerous than in any previous year.

The War and Missions

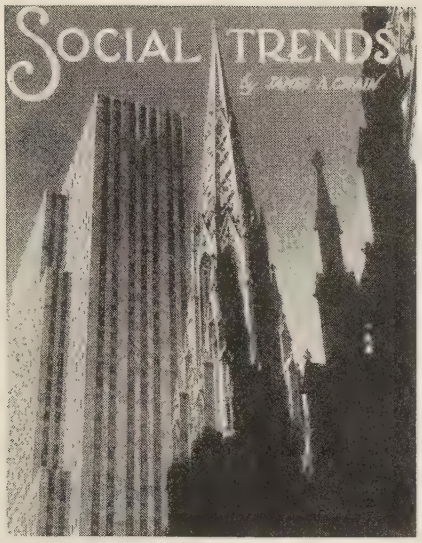
The impact of the European war on the normal service of the church throughout the world has already been keenly felt in most foreign missionary activities. We have already reported concerning additional travel costs and increased prices on many fields.

Severe restrictions on mission work in many areas are beginning to be made. The British Government has adopted a policy with the purpose of encouraging the continuance of normal missionary work. British missionaries including newly appointed ones have received passports and assistance in obtaining transportation to their fields. German missionaries in British colonies generally who pledge themselves to refrain from political activities have been permitted to remain on their stations. Others have been interned. In India all the men in German Missions have been interned. The National Christian Council of India is attempting to aid German Missions in India by supplying supervision from neighboring missions. The German Lutheran Missions in the Holy Land are being supervised temporarily by the Anglican Bishop.

Dr. Verwiebe was a delegate to the Madras Conference. He is head of a German Mission in Sumatra. In his mission are 112 missionaries and 216,637 communicants. Dr. Verwiebe writes, "Since July it is no longer possible to receive money from Germany and so I could not pay the salaries of our missionaries for the last three months. I had prepared a plan to send home more than a third of our missionaries but now because of the war we all must remain here and I do not know how to feed them."

From the Paris Missionary Society comes the information that 2 of its 3 secretaries, and 50 of its 100 missionaries have been called to the colors.

A British gentleman, whose name is not revealed, has given two hundred and fifty pounds, in normal exchange about $1200, to start a fund for the support of the German Missions; and the International Missionary Council is calling upon the Christians in the United States of America to come to the financial aid of these crippled missions formerly supported by the nations that are now at war. There is absolutely no doubt but that the Christian people of the United States, in addition to increasing the strength of their own missions, will be called upon to bear a very heavy load of responsibility in the Christian missions of other nations as well.



Social Tasks for Churches

ONE of the encouraging aspects of modern church life is the extent to which many local churches are assuming responsibility for translating the precepts of the Christian gospel into concrete reality in their own communities. The church has been laggard in awakening to the necessity of making definite and sustained contributions to the solution of pressing social problems within its own immediate vicinity.

The task of meeting quotas or goals for home and foreign missions, schools, hospitals and other institutions operated by religious bodies at home and abroad, homes for orphans and the aged, and the like, have consumed the energies of the church and taxed its giving resources. Since churches tend to be more closely related to the denominations of which they are a part than to the communities in which they are located, and particularly since year book figures tend to establish the standing of a church in the denomination, there has been in some cases more concern about bad social conditions in communities far away than for social maladjustments within the local community. This is not to suggest or imply that any church should give less attention to its own world causes. It is a plea for clearer recognition of the church's responsibility for remedying conditions which hold back the coming of the Kingdom of God within the local community.

The Oxford Conference of 1937 called upon the church to "re-establish the close relationship with the common life of the people in the midst of which it is called to work. The word of God must not only be preached; at any cost it must be made actual. . . . Today men are more likely to criticize the church than to criticize Christianity; this is due in no small part to the fact that the church has lost touch with the everyday activities and problems which fill men's lives."

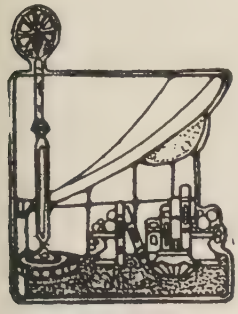
The Madras Conference in 1938 declared, "In the area of social action the local church must seek to train its own membership in an understanding of the social and economic implications of the gospel, and to evaluate life in terms of service rather than of material prosperity. It must promote the study of local, social and economic conditions of its membership."

This is preliminary to saying that an increasing number of churches of the Disciples of Christ are rendering effective social service to the community in cooperation with established social agencies. One of the best programs of this sort which has come to my attention is that of the Women's Council of the Hollywood-Beverly Christian Church, of Hollywood, California. Under the leadership of Mrs. Eugene V. Pugh, president, and Mrs. Royal J. Dye, superintendent of the social welfare department, the Council has established relationships with five projects in the Los Angeles area for which it assumes definite responsibilities. The Council members are divided into groups and each group is made responsible for one or more of these projects.

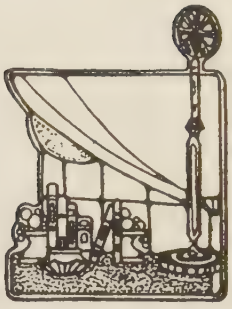
At the annual Christmas party on December 5, the Council had as its special guests Mr. and Mrs. Kojira Unoura of the Japanese Christian Church, Mr. and Mrs. Baxter Duke of the Avalon Christian Church, L. D. Granger and some of his Indian students from Sherman Institute, Miss Josephine Tice, director of child welfare of the Department of Charities, and Miss Nellie Reagan, visitor for Olive View Sanitarium, the tuberculosis hospital of the Los Angeles area.

Each group of the Council was assigned specific responsibilities in relation to the institutions with which these people are associated. Group III and Group X, for instance, were assigned Sherman Institute, the largest Indian school in the United States. Group III provided needy boys with sweaters, and Group X supplied needy girls with gifts. Avalon Christian Church serves an underprivileged Negro community of Los Angeles and was awarded the Distinguished Service award of the Los Angeles County Coordinating Council for 1939-1940 for outstanding service in providing wholesome recreational, educational and religious programs in its community center, resulting in the reduction of juvenile delinquency in the community. Group IV provided gifts for the Avalon nursery school children, and Group VIII supplied linoleum for the nursery school floor. Groups V and VI undertook to minister to needy patients at Olive View Sanitarium. Groups II and IX supplied gifts for nursery school and kindergarten children of Japanese Christian Institute. Groups I and VII undertook to supply gifts for some of the 1000 needy children on the rolls of the Child Welfare Division of the Department of Charities.

By such a process as this the church has established connection and has made friends with five important community institutions within its own neighborhood. These relationships will inevitably develop to the benefit of both the church and the agencies involved. Under such leadership this church will become not only a church that helps to build the Kingdom of God in the far places, but also one that ministers to human need within the shadow of its own spire and the sound of its own bell.



Book Chat



The Price of Leadership

By C. E. LEMMON

THE history of the civilization we inherit falls into three periods, divided from each other by dissolution and chaos," says John Middleton Murry in his current book *The Price of Leadership*. "There was the peace of Caesar; there was the peace of the church; and the third, which is yet to come, will be the peace of God. If it does not come, I believe Christian civilization will perish altogether." Whether it comes or not depends upon the education of the ruling classes. (An Englishman using an English expression). In a democratic society a ruling class naturally emerges and the success and the ideals of the social order depend upon the education of that class. Had David Lloyd George possessed a better education the vicious clauses of the Versailles treaty would not have been written.

The great contribution of Dr. Arnold of Rugby was that he sensed the rise of the new industrial classes in England and wanted them prepared for Christian leadership. His son Matthew Arnold broadened the scope of his father's contention and sought the education of the masses. Instead of following the vision of the Arnolds, father and son, English education became secular and the reality of Christian supra-national authority was lost. While such democratic states as England and America did not go over to the actual worship of the state, the secularization of education dulled the sense of the universal authority of God so that this pagan state worship did not give the proper sense of shock. This book has not had a very good review largely because of its English emphasis. It is, however, a very important work, extremely helpful and quotable.

Some men read out of a sense of duty because it is necessary in their professions and others read in order to escape reality and usually choose Western or detective stories. Others read for the sheer enjoyment they get, and what they learn is a by-product of this pleasure. Of course there is more enjoyment in reading some books than reading others. With this criterion in mind I would put first in enjoyable books *Autobiography With Letters* by William Lyon Phelps. Dr. Phelps has taught English for more than forty years at Yale, has been university orator, and has met almost every literary celebrity of note who was worth meeting. He has been one of the most prolific book reviewers of our generation. It was said that his favorable opinion of a book expressed in his *As I Like It* page of Scribners would mean a sale of 40,000 copies of a novel. It is no wonder that publishers were anxious for his favorable verdict. For many summers he would preach to hundreds of people in Huron City, Michigan, near his summer home. People would drive hundreds of miles to attend the services. Dr. Phelps was probably the most popular college professor of his generation, for a yearly average of more than 400 students elected his courses. His autobiography is nearly a thousand pages long, and every page is interesting.

The Pilgrim's Progress has been the best selling religious classic save the Bible. About three generations ago men quit reading it. This dropping out of Bunyan's allegory was due in part to the fact that it was intensely individualistic in its conception of salvation, and that the thought forms of religion have moved away from its quaint expressions. Cokesbury's have made a reprint of a new English edition of *The Pilgrim's Progress,* arranged for the modern reader with introductions by Dean Matthews of St. Paul's and Professor E. S. Waterhouse. It has been good to reread this famous masterpiece in its revised form.

Highland Shepherds by Arthur Wentworth Hewitt is the best current book on the art of preaching. Dr. Hewitt is a rural preacher and this book is directed to the country parson. It would be a shame for city preachers to pass it by, for while it is impossible to say anything new about preaching, the author says the old things so well and writes with such charm and wit as to make this a most refreshing work. It is certainly a stimulating experience to read it.

The Way Out is the title given a symposium of twelve sermons by leading Southern California preachers. Each man endeavors to point out the duty of the church and the Christian religion in this day of crisis. It is fine constructive preaching. Dr. Arthur Braden of First Christian Church, Los Angeles, and Dr. Cleveland Kleihauer of Hollywood-Beverly church represent the Disciples. Both are excellent sermons and very different. Dr. Braden carefully analyzes the conflicting ideologies of our present day, while Dr. Kleihaur challenges the spirit and feeling of modern religion. Certainly preachers owe it to their generation, especially a generation as confused and troubled as ours, to help if they can, in finding *The Way Out.*

(*Continued on page* 40)

College Notes

Commencement at Bethany College. From such a scene as this many men and women have gone out to take places of service and leadership in the church, education, the professions, business and industry, and in public life.

Drake University
Des Moines, Iowa

DRAKE UNIVERSITY has 43 ministerial students for the fall semester, 26 of them preaching regularly. Several others are going out occasionally. Iowa has more churches asking for student preaching than we can supply. All preaching appointments are arranged through the Iowa Christian Missionary Society, J. A. Dillinger, secretary.

Drake University was host to an evangelistic conference held under the auspices of the Home Missions Department of the U. C. M. S., November 6, 7. The ministers of Iowa were invited and approximately 75 attended. The Drake students attended in large numbers as it was largely arranged by Mr. Wickizer for them. M. Owen Kellison, of Ponca City, Okla., a Drake alumnus, was the main resource leader. Many felt it was the most significant conference held in Iowa for several years.

The Drake Ministerial Association has two meetings a month for laboratory work. Thus far this fall they have discussed the subject of publicity. One session they had an expert from the mimeograph company demonstrate the uses of that machine. They had a session given over to preaching. A student preached a sermon and a study was made of the sermon for the benefit of the younger students who aren't permitted to enroll in the preaching classes. Under the leadership of Irvin E. Deer of the Will Hays office, a study was made in the problem of the movie and how a minister can cooperate most effectively with it. They also have one dinner meeting a month with some outstanding speaker.

Drake University will open its new men's dormitory February 1, 1940. It will house 60 students and will on the first floor have a student's union recreational room for all types of meetings and social occasions. The basement will have a small dining room and further recreational rooms. This building will make a great addition to the student life of Drake. The money was given by the business men of Des Moines and the alumni of the University.

Culver-Stockton College
Canton, Missouri

Culver-Stockton College enjoyed an unusually pleasant homecoming season this autumn, which featured a play, "Through the Key Hole," presented by the Klieg Players; a homecoming sermon preached by President W. H. McDonald; open house in John Hepler Woods Hall; and a winning football team.

Dean C. W. Kreger, of Miami University in Ohio, spent several days on the campus of Culver-Stockton recently, making a careful survey of the total program of the college. President McDonald plans to present the findings of this survey to the board of trustees at their next meeting and make whatever changes are necessary to increase the capacity of the college to serve the student body.

Under the direction of Cedric Crink, the Culver-Stockton debate squad will spend sixteen days during the month of February visiting and debating with sixteen colleges east of the Mississippi river. Disciple Colleges included in the itinerary are Eureka, Hiram, Bethany, Transylvania and Butler.

Drury School of the Bible
Springfield, Mo.

As students prepared to go home for the Thanksgiving Holiday they met in Stone Chapel for a vesper service. The service, sponsored by the Y. M. C. A. and Y. W. C. A., was much appreciated.

The Service Club is starting off to a good year. The bi-weekly meetings have been well attended and helpful. The worship service in these meetings has been especially uplifting. The themes considered include personal religious devotion, a review of *Grapes of Wrath*, and the contribution of astronomy and geology to our present-day thinking.

The Council of Religion is bringing to the campus a speaker on international problems for three days during the first semester. Religious Emphasis Week will be observed in the early part of the second semester.

All School Day brought students and faculty together in a helpful, democratic sort of way. Faculty and students worked together in cleaning up the campus in the morning and played together in the afternoon and evening. The day did much to develop a common interest among students and faculty.

Christian College
Columbia, Mo.

A pronounced increase in the attendance at the weekly vesper service of Christian College has been noted since the students have assumed the responsibility for planning and conducting these Thursday evening events. Vespers, in a very real sense now, is a function of the girls and not of the faculty alone.

Each week a central theme for the evening's worship is one intimately connected with the everyday life of students, such as "Faith" and "Friendship" and the talks, given by students, emphasize these forces for each individual present. Occasionally the services feature some masterpiece of literature, prose or poetry. Lately "Christ and the Fine Arts," by Cynthia Pearl Maus and selections from "The Prophet" by Kahlil Gibran have been used as subjects of study. This is varied by modern writers and the Scriptures. "Members of the faculty," said Miss Winnifred Watson of the religious education department of the college, "no longer are concerned with the Vesper Services. We are only among those who attend." The students who are on the permanent committee to select leaders for the year's meetings are: Emagene Hendershot of Angola, Indiana; Sue Belle, Lexington, Mo.; Jeanne Moss, LaPorte, Ind.

Dr. J. C. Miller and Mrs. Miller attended the International Convention of the Disciples of Christ, which was held October 19-25 at Richmond, Virginia. Miss Winnifred Wat-

Guests at the annual banquet for Freshmen, Bible College of Missouri.

son, of the department of religious education at Christian College, was also present at the convention.

The choir of the First Christian Church in Columbia, Mo., is composed largely of Christian College students. They have long been active in this phase of church work. Those who sing regularly are: Roberta Russell, Kansas City; Elsie Evans, Webster Groves; Mary Grace McCarter, Marion, Ark.; Betty Timmerman, St. Louis; Althea Whitecraft, Clayton, Mo.; Suzanne Williams, Sullivan, Indiana; Mary Ella Herblin, Wichita Falls, Texas; Harvie Barker, Broken Bow, Okla.; Mae Cooper, Columbia, Mo.; Virginia Westover, Columbia, Mo., and Virginia Gean, Fort Smith, Arkansas.

Texas Christian University

Fort Worth, Texas

The great increase in the number of students who sought to enter Texas Christian University in the fall, and, furthermore, the fact that not less than 150 students were turned back for lack of dormitory rooms and laboratory facilities, prompted the Board of Trustees to authorize the president and the administrative committee to set up a Program of Expansion which would accommodate a student body of 2500. This five-year program provides not only buildings and equipment for a student body of this size but meeting as well the highest academic standards.

The committee has made fine progress in setting up this new five-year expansion program. The campus has been remapped by a landscape artist, and it is proposed that the first units of this five-year expansion program shall comprise a new girls' dormitory costing $200,000, housing 150 girls; a great science hall costing $400,000, and a student union costing $150,000. This is a great dream; and with the city of Fort Worth and a great brotherhood of 100,000 Disciples in Texas who are in sympathy with it and who have pledged their hearty cooperation there is much hope that the dream may be realized.

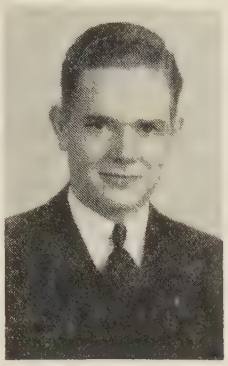
Eureka College

Eureka, Illinois

Eureka College is presenting a series of free public lecture forums concerning "The War in Europe," in which various members of the faculty of the college speak on the different aspects of the whole subject.

Dr. Walter G. Inman, Professor of History and Political Science, spoke on the subject of "Origins and Issues of the War"; President Burrus Dickinson discussed "Problems of Information and Propaganda"; Dr. W. Lou Tandy, Professor of Economics, presented "The Economic and Social Implications of the War"; and the series was concluded by Professor John W. Barry of the Sociology Department with a discussion on "After the War."

Members of the Iota Chapter of Kappa Epsilon Fraternity presented an original sketch, "Four-Hundred Years After," at the Central Christian Church, Decatur, Illinois, Sunday evening, November 12. This was a peace pageant written by Roger Ross, a junior at Eureka College and a son of Dr. Emory Ross, executive secretary of the African Committee of the Foreign Missions Conference of North America. Roger is editor of the college newspaper.



Roger Ross
Eureka College

The artist and conference course of Eureka College presented Raymond D. Jameson, consultant in comparative literature of the Library of Progress in a lecture, "The Border Land of Literature." During his visit on the campus, Dr. Jameson met with faculty students and other groups interested in this field. Bruce R. Foote, baritone, and Sherman Schoonmaker, pianist, of the faculty of the University of Illinois, presented a recital on the campus, November 9, as a part of the regular artist concert course.

One of the immediately measurable results of the new curricular organization of Eureka College is the increased use of the library facilities by the student body in connection with the preparation of their work. This increase runs to nearly three hundred per cent over a similar period under the older curriculum. It will be interesting to note the other results.

Bethany College

Bethany, W. Va.

Bethany College enters 1940 with preparations well advanced for making its centennial year one of deep and lasting significance in the life of the institution. The $400,000 Centennial Program, undertaken to provide for the erection and equipment of the Alexander Campbell Memorial Library and for other improvements necessary to the growth and development of the college, is progressing rapidly toward the productive stage, with some "very encouraging" contributions reported already in hand.

Extensive organization, cultivation and other preliminary work, in progress since early fall, is now nearing completion, and efforts will soon be directed toward large-scale fund raising activities.

W. S. Wilkin, chairman of the board of trustees and general chairman of the Centennial Program, announces that "a splendid organization, comprising several hundred of the most active and interested friends of the college, is ready to take the field to carry out this undertaking to build a better Bethany and at the same time honor the illustrious founder of the college.

"No two better causes could have been combined as a centennial project for stirring the enthusiastic support of the college constituency. The response to the call for leadership and cooperation from alumni, from pastors and laymen of the Disciples of Christ and from others has been most heartening and has made possible the kind of preparations which I am sure will insure success in our efforts.

"Because of the important part Bethany has played in the development of the Disciples of Christ, because of the long and close association of Alexander Campbell with the institution, and because of its position as the original college of the Disciples and, as one of our pastors has stated it, 'the Alma Mater of us all,' it seems that members of our church everywhere should properly have a part in building the library and providing for the other needs of the college as it enters its second century."

The enrollment last fall of the largest student body in the history of the college, approximately 400, has emphasized the necessity of the college maintaining its facilities at the point where it can continue to provide quality educational work.

The College of the Bible

Lexington, Kentucky

President Corey is teaching two courses in the field of missions this year. One is a seminar on "Great Fields and Great Missionary Personalities," and the other deals with "The Home Church and Missions."

Professor Myron T. Hopper has prepared a Manual of Young People's Work, which recently came from press. At the

New Dormitory, Hughes Hall, Christian College, Columbia, Mo.

present time he is engaged in preparing six months of worship services for the *International Journal of Religious Education.*

The second "coffee hour" of the fall season was held at the home of Dallas Gladson, Sr., in The College of the Bible. A frank and open discussion period featured the program, centering on the question of "The Ministry and Chaplaincy."

Professor Walter C. Gibbs has reviewed Sonne's book, *Liberal Kentucky 1780 to 1820,* for the church history magazine; the review will appear in early number of that Journal.

Hiram College
Hiram, Ohio

The dedication program for the new Stephens Memorial Observatory at Hiram College was held November 18. The new building was made possible through a gift from Miss Ella M. Stephens of Cleveland, in memory of her family. Professor E. H. Clarke of the mathematics department gave the principal address.

Mrs. Ruth Bryan Owens Rohde spoke before a crowd of 500 at Hiram College November 1, talking on "This Democracy of Ours." Mrs. Rohde was entertained at tea by the members of Central Board, women's governing group at Hiram.

The new addition to the Hiram College library was dedicated Saturday afternoon, December 2, with Frank D. Slutz, a trustee of the Dayton, Ohio, Public Library, being the principal speaker.

The building will double the capacity of the library here and replaces the part destroyed by fire last February.

Dr. Harry McCormick, pastor of the Lakewood Christian Church, and president of the International Convention of the Disciples of Christ, has been elected to the Hiram Board of Trustees.

Nearly 2,000 Hiram College Students went without their lunch one day, taking the money rebated from the treasurer and sending it to Searle Bates, Hiram graduate, who is now a missionary in China. The money is to be used for the education and aid of Chinese students. The Rev. James A. Richard of the First Congregational Church in Oberlin addressed the students on "Student Pacifism."

Transylvania College
Lexington, Ky.

Well into its 159th year, Transylvania College is making use of multiple campus improvements this year. A recent editorial in the "Crimson Rambler," a student weekly newspaper, pointed out "that there had been a decided lack of 'midterm slump' in the campus spirit; that students seemed more than ever interested in the pursuit of their studies and had cooperated admirably in all projects to date."

Newly established department of the college this year is the Public Relations Department. The head of the department will act as an assistant to President McLain and serve as field representative for the college. Ira W. Langston, former pastor of the Cadiz Christian Church and later admissions director for Eureka College, has been called to this position.

Mr. Langston received his Bachelors Degree from Atlantic Christian College at Wilson, North Carolina, and has done graduate work at Vanderbilt University in Nashville.

Duties of the office include maintaining the off-campus service program, the establishment of alumni groups outside of Lexington and student admissions and all public relations to the college. Acting as publicity director and secretary to the department head is Miss Evlyn Whelan, of Ft. Lauderdale, Florida, a graduate of the college in the class of 1938.

A quartet of Transylvania alumni at the Richmond Convention: Benton Miller, Portsmouth, O.; Monroe G. Schuster, Gary, Ind.; Chas. S. VanWinkle, Pittsburg, Pa.; A. C. Brooks, Frankfort, Ky. In the foreground is Dr. R. H. Crossfield.

At present an effort is being made to establish complete alumni records which calls for the aid of all alumni of Transylvania who are not certain that their present locations, occupations and other such data are on record at the college.

Organization of the Chamber Arts Society for the promotion of drawing room music and ensemble playing was announced recently by a committee consisting of Dean Cory, chairman, Wendell Day, business manager, and Miss Dorothy Woods and William Bagwell, of the music department faculty.

Lynchburg College
Lynchburg, Virginia

The session at Lynchburg College is one of the most satisfactory the school has ever had. There are several new members on the staff and they bring purpose, personality and preparation to their task on the campus.

The motto "Christian Education—The Hope of the World" under which the college has worked for thirty-six years gathers deeper meaning with present world conditions. The faculty and students seem to sense its peculiar challenge to search for truth in every field of knowledge in every area of human relations.

Everything in the life of the college is planned with a definite purpose and for a well-rounded experience in Christian living. The students share in the program planning with the faculty. Democracy is the natural and happy way of life on the campus. This program brings many stimulating persons to the college and sends many of the students to significant religious and educational gatherings in other places.

Early in the session, Mrs. Grace Sloan Overton spent a weekend with the faculty at Timberlake leading in a discussion on the religious and social problems on a college campus. The annual faculty seminars prove of great value to the perspective and methods of the teachers.

Other visitors to the campus during the fall were Dr. Alva W. Taylor, of Nashville, who spoke at the assembly on some of the social problems in the South. Samuel M. Masih, of Bilaspur, India, met with several classes and with a group of students and faculty. Mrs. Rosa Page Welsh of Chicago gave a recital at assembly and led in the singing of several Negro spirituals. Vincent Sheean of New York lectured on the European situation. Dr. C. M. Gordon of Norfolk preached the convocation sermon. An art lecture by Lester Stevens of Boston on "How Pictures Are Made," was illustrated by an art exhibit.

Atlantic Christian College
Wilson, N. C.

Atlantic Christian College is now in its thirty-ninth year. Through the years it has had substantial and satisfactory growth until now, an enrollment this year of a little more than four hundred fills the buildings to capacity, with many students living in private homes in town. Two college busses run in each day from distances of eighteen and thirty miles respectively, picking up students in the towns between. During the last six years four new buildings have been erected, namely, a much used commodious gymnasium, a central heating plant, a large attractive dining hall and a beautiful chapel, now just completed. These evidences of growth, together with the enlarging and strengthening of the curriculum bear witness to the untiring energy, the vision, and consecration to the cause of the administration, the faculty, and a host of supporting friends.

The new Chapel has been officially named Howard Chapel, in honor of R. Curtis W. Howard, who for a period of sixty-odd years was a minister of the Christian church in the state, and for many years a loyal trustee of the college. Designed by A. F. Wickes, the plan follows Gothic lines in simplicity and beauty. An atmosphere of reverence for holy things, and at the same time a challenge to daily religious living, seems to be a part of the building. An attractive curtain of dark red velvet hangs

across the platform for use when programs other than chapel programs are given. It is felt that the opening of this chapel marks spiritual advance in the history of the college. Dr. Stephen Corey gave the opening address, using as his subject, "The Church in the Modern World." His words gave evidence of deep consecration and sounded a clear call to high religious duty.

Brite College of the Bible
Fort Worth, Texas

The transition from a two-year to a three-year B. D. curriculum has been made this year quite smoothly, meeting the approbation of both students and teachers. The change was not so drastic because the gradation of the courses in undergraduate and graduate has been carefully observed for years. Nearly every B. A. ministerial graduate of the 1939 class remained for the B. D., and with a few exceptions they have voluntarily chosen the three-year curriculum, though this class only is entitled to the shorter course. The enrollment of ministerial students with the B. A. degree is fifty per cent over that of last year.

Under the new plan, four teachers will devote their time to graduate classes exclusively. Dr. Clinton Lockhart in Old Testament will specialize on Exegesis. This year he is teaching a class in advanced Hebrew, and one in Assyrian. Dr. W. C. Morro teaches New Testament and Doctrine; Dr. William V. Roosa, Old Testament and some Greek as well. Dr. Cortel K. Holsapple, son of our pioneer Texas preacher, J. W. Holsapple, now retired at Temple, is a Doctor in Philosophy and in English as well as a B. D. (Drake) with goodly experience in teaching Bible (in Atlantic Christian College). As professor of Christian Ethics, he has courses in related philosophy and doctrine as well as in the use of literature in preaching.

The Board of Trustees of the Brite College of the Bible at the meeting in September voted officially to adopt a million dollars of endowment as the need and goal for the college. The celebration of the Silver Anniversary this year has proven to the ex-students, preachers, and trustees the demand for their work and the loyalty that promises success.

Bible College of Missouri
Columbia

The Bible College of Missouri began its work this fall with the largest enrollment in ten years. The increase over last fall was more than thirty per cent while the increase in the University of Missouri was approximately six per cent, an obvious indication of a growing interest toward the study of religion on the part of students in the University.

The first event of outstanding significance in our extra-curricular program was the fourth annual Trustees' Banquet for Freshmen, which was held during Freshmen Week. Over six hundred guests were present at a sumptuous chicken dinner provided by the trustees of the Bible College, and served in the social hall of the Missouri Methodist Church. Guests included freshmen in the University, members of the University faculty, local ministers and religious leaders, and students representing various student organizations. The purpose of the program was to acquaint new students with the total religious program provided by the community and the university.

During the summer, changes were made in the Bible College building. The museum, moved from the third floor to

Howard Chapel, Atlantic Christian College, Wilson, N. C.

the first, has been rearranged and recatalogued to make these exhibits of greater value for classes and more accessible to the public.

The third floor space thus vacated has been made into living quarters for men. The Bible College now has twenty-three men in residence on the third floor. This by-product of the institution's interests is one of very great importance, exemplifying in an effective way the principle of voluntary cooperation and unity of effort which is basic to the spirit of the institution.

Butler University
Indianapolis, Ind.

Herbert J. Wilson, placement secretary, and Enos Dowling, librarian, two new additions to the Butler University college of religion staff for the first semester, have, through their work, widely increased the scope of that school.

University students have recently heard two of the most outstanding men, in their respective fields, at all-university chapel programs. Dr. Nelson Glueck, director of the American Schools of Oriental Research in Jerusalem, lectured to students on "Solomon's Port on the Red Sea." Butler is recognized as a cooperating school with the American Schools of Oriental Research. Dr. Glueck's recent explorations and excavations in Ezion-geber, Transjordan, Solomon's port on the Red Sea, have demonstrated the possibilities of important discovery in the Near East.

Alvin Mansfield Owsley, former national commander of the American Legion and a lieutenant-colonel in the army during the World War, spoke on "The Last of the Vikings" before the student body preceding the Christmas vacation period.

President and Mrs. Robinson were honored guests at a meeting of the Butler Alumni Club of Indianapolis preceding the Christmas vacation period. Dr. Robinson was presented with a desk set by the club and tributes were paid him by Evan B. Walker, president of the organization, and J. Russell Townsend, Jr., toastmaster and president of the Indianapolis Junior Chamber of Commerce.

The Disciples Divinity House of
The University of Chicago

The Disciples Divinity House of The University of Chicago shares intimately in the development of this great University. Plans are now being made for the celebration of the University's fiftieth anniversary. In that time, with the help of more than 14,000 benefactors, it has become one of the half-dozen most influential universities of the world. "No institution in so short a time has made such contributions on so vast a scale." More Ph. D.'s from Chicago hold university professorships than from any other institution. The largest universities of the Middle West have an average of fifty Chicago graduates on their faculties. One hundred and twenty-six former Chicago students are presidents of American colleges and universities.

It was appreciation of the opportunities offered by this great University that led to the founding of the Disciples Divinity House in 1894. The House is coming into its own this year more than ever before. For the first time, all the rooms are occupied by Disciples studying for the ministry. The quota of scholarships which could be granted this year was entirely insufficient to meet the number of desirable applicants. The scholarship appointments for the coming year will necessarily be fewer than this year on account of the continuance of the students already appointed. Eight of the present students are from state universities or other tax-supported institutions. One is from Yale Divinity School, and one from Union Theological Seminary.

All the men who have received degrees are now located with churches or in other positions and are making very encouraging reports. They have found cordial reception in their positions.

A new curriculum is being organized in the Divinity School to provide a new three-year course for the D. B. degree, and a different two-year course for the master's degree. The proposed plan will make these degrees independent of each other. In the case of students who have already graduated from seminaries, it will be necessary in the future either to direct them to the master's degree under

They Had a World's Fair

By EDITH EBERLE*

WORLD FAIRS! They are typical of these amazing times. Everybody has them. Everybody goes to them. Atlantic Coast. Pacific Coast. Why not the Gulf Coast? Well, that's what Galveston down in Texas asked; and so, where the Gulf of Mexico rolls in to meet that fair city, heads bent together and there was another world's fair. This one was held in the Central Christian Church of Galveston and the date was October 10, 1939. We are indebted to Mrs. S. H. Wood for a most interesting account of this fair which was sponsored by the missionary department of the church with Mrs. Mary Simmons as general director.

The visitors to this fair gathered in the church auditorium and listened first to a program that included a message from the pastor, Bayne E. Driskell, on the men's work and a feature about each of the exhibits. Guides led the guests in groups to the educational unit of the church and conducted them from booth to booth, which exhibits told the story of the church's work in home missions, foreign missions and benevolence. While the group paused the directors of the booths explained the exhibits and the work thus visualized.

A pause at the booth representing Homes for the Aged revealed a comfortable living room where several aged men read quietly and women read or were busy with fancywork. Among them moved a friendly, serene woman, the matron of the home, who told of the work of the six homes and called attention to a one hundred twenty year old music box on the table. Nearby was the home for children—it might have been the living room of any beautifully kept private home. A group of older children were at tables, intent on next day's lessons, and younger children played with blocks and toys on the floor. The six homes for children had sent pictures to help the visitors to really understand what is being done for homeless children among us.

One large and very attractive booth glimpsed the entire work of home missions. On the wall were pictures from the various institutions, mounted in clever poster fashion. Central in the booth was a large map of the United States with ribbons extending from the centers of work to tables where exhibits from the various stations were arranged. Hazel Green sent articles that the students from the Kentucky hills had made. The Mexican Christian Institute sent lovely posters. Jarvis Christian College provided a scrapbook that caught the Jarvis spirit in pictures, songs and poems. The Japanese Christian Institute made that work real through pictures, books, music. And people seeing vowed that some day on vacation they would see some of these interesting places.

Then came a booth representing China and Japan—a lovely thought to put these warring countries together for in Christ they can meet. This booth was a veritable bower of wistaria; attractive posters adorned the wall, beautiful and valuable objects of the artistry of the two lands was on display. A Japanese garden and other things had been made by the Primary children. Japanese and Chinese ladies, charming in native costume, served as hostesses.

A gasp from the guests was the involuntary response to the India booth where the mystery and beauty of that land were revealed. Dark-eyed women and children in alluring native dress explained the lovely posters that depicted India's life and land, the models of non-Christian and a Christian village and the hospital bed that spoke of the healing work of medical missions. The Intermediates of the church were responsible for the India display.

Then suddenly the guests felt they had been whisked across the Rio Grande —there is magic in a world's fair—and Mexican women in colorful costume presided over a booth that contained an elaborate collection of pottery, drawn work, paintings on silks and satins. The Junior department added posters and a Mexican village.

On down to South America, and it was a Christmas window in typical decorations that was central in the booth. Exquisite handwork and fruits peculiar to the continent south of us completed the exhibit where two men in gay costumes entertained with Latin American music on their guitars.

The Philippines and Puerto Rico had their place with displays of island products and posters, one of them being a life-sized drawing of the Christ holding in his hands the church from whose lighted doorway rays of light penetrated to the many posters that told the story of the uplifting influence of the Gospel upon the islands' ways.

Africa was there in jungle and river, banana plants and date palms with clusters of real fruit. The Congo river slid between grassy reed-grown banks and tiny canoes rested along the shores. A village with huts and people was realistic, and posters and maps brought understanding of the work the church is doing over there.

Over every booth hung the country's flag.

WORLD CALL booth was lovely with its tall lighthouse set among rocks and a shining ocean (mirrors) upon which ships rested in the glowing light, a delineation of what WORLD CALL does for those who read. Cover pages from the magazine lined the walls.

A lovely tea table was presided over by the hospitality committee where the approximately three hundred guests who had seen and heard were fed and went away with new understanding of the church's world-wide program.

A lot of work you will say. Well, yes, but those who were there felt much as though they had visited the "Treasure Island" of their church's work, had glimpsed almost a century of progress in that church's task, and that through the work being done they were helping to build "The World of Tomorrow."

*National director of adult work, department of missionary education, The United Christian Missionary Society.

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the new plan, or to the D. B. degree, or under a special arrangement to a selected course of study without reference to a degree.

The emphasis of the House is primarily upon training men for the pastorate. It has also become quite necessary to give preference in the awarding of scholarships to unmarried men who can live in the House. The scholarships, which yield a value of $600 per year, are designed to meet the necessary expenses of single men. It is not an over-statement to say that the Disciples Divinity House is unique in that it is the only institution of the Disciples connected with a great university which also provides a house and social center with instruction in Disciple history. Professor W. E. Garrison, who gives these courses in history, is the acknowledged authority in this field.

Chapman College

Los Angeles, California

The Chapman College Symphonic Choir, directed by Professor Ray Crittenden, toured the southern part of California from November 30 to December 3, singing in San Bernardino, Santa Ana, Fullerton, and San Diego. The Choir presented its programs of four and eight part symphonic arrangements, interspersed with numbers by the Cardinal Quartet, the Cardinalette Trio, pianist and composer Jack Blake, and soloists Kay Collins and Leonard Morganthaler.

Programs at the San Bernardino High School, the Fullerton Junior College, the Army and Navy Y. M. C. A. of San Diego, and two half-hour radio broadcasts from an NBC station in San Diego were features of the trip.

Chapman College choirs have for several years made tours of both southern and northern California. Last year they appeared three times at the San Francisco Exposition, and were invited to sing at the New York World's Fair. The choir has an almost entirely different personnel and repertoire this year, and are not using separate men's and women's voice arrangements as has been done previously.

Front Elevation of New Boys' Dormitory, Southern Christian Institute

Building on Faith

By JOHN LONG*

YOU doubtless have heard of boys . who were sorry when it came time school to start, but I believe the two heard talking were different. They re two fellows who came from very or share-cropper homes and naturally d no money. There was no Negro h school in the county from which her came—as is true in fifteen counties Mississippi, having over 200,000 edu- ble Negro children, even though the groes make up one-fifth of the farm ners in these counties. The only way ese boys can get an education is to me to us and work out their expenses. We have a plan whereby a student can rk for one full year without going to hool and earn nearly all of his ex- nses. The girls work in the kitchens, laundry, or about the dormitories d homes. The men work mostly on farm and at general maintenance rk. They get their board, room and ndry while working, and credit to- rd all their school expenses the next ar. They miss a year of class-work, t earn their way through school as y probably could not do otherwise.

These two boys had worked their year. at work was not easy. It meant long urs chopping wood, logging, plowing, eaking colts, branding cattle, loading y, gathering farm crops—general farm rk which is never exactly easy. Yet en their year was ended I overheard m expressing their regrets. Said one: ou know, I'm sorry the year is up." e other replied "Yes, and I am, too. won't be sorry to have an easier time d to get in classes, but actually I have rned more this year than I ever have my life!"

That is a typical statement. We hear from many students each year. Our rk program makes it possible for those th no money to get an education. It an important part of their education. addition, their work helps us greatly. With the work of our students on our 65-acre plantation, we raise much of what we use. Crops this year are much below normal, but still better than last year. It is still too early to give a complete report on some products. We are just beginning to cut our cane. By using all of it for syrup we ought to be able to get our necessary 1,000 gallons, but we wish we also had 100 tons for silage. This was a poor corn year, but we should have about 1,200 bushels—thanks to a patch planted by seed furnished by our church at Osceola, Iowa.

The weather has been only fairly good on sweet potatoes. We shall likely have 500 bushels, half of our normal crop, but twice as much as last year. We made 2,000 bushels of oats and should make nearly 200 tons of hay. We have cut over 700 cords of wood for fuel. We have used over 6,000 pounds of dressed meat and over 7,000 gallons of milk from our stock. We sold nearly one thousand dollars' worth of stock. Our sheep brought in $111.47 in wool and lambs.

Our manual training classes enlarged one barn by one-fourth and built a new barn 50 feet by 86 feet. The only cost of such buildings is for roofing and nails, as we make the lumber from our own timber on our well-equipped saw mill.

So you can see that a fellow working for a year at all of this type of work is sure to get a good general education useful to him the rest of his life.

The girls are not idle, either. In addition to their work in the laundry, kitchens, dining room, and house work, they gather wild plums and berries and prepare our fruit and vegetables for canning. This year they canned nearly 6,000 quarts, and we still have a large crop of tomatoes just ripening. All of this work was done on kitchen stoves, in glass jars, using methods which they could later use in their own homes. Our whole work program is planned with that thought in mind. The student not only earns his way through school and makes our very existence possible, but also gets practical experience which is invaluable.

We have just started another year of school. Registrations are a little under last year the same day, but it is due largely to the fact that cotton is late this year and the students just have to help at home. The shortage of the crop may also keep some at home. The men's dormitory, however, is already full. Every room is occupied, and we know of at least a dozen who are yet to come. With extra beds and real crowding we shall try to take care of them.

We are glad that work is actually getting under way for the new home for our men. It has been sorely needed for thirty-five years. We are grateful to the friends who have given the first gifts toward the new one and to the United Society which is beginning the building on faith in our brotherhood. The corner stakes are established and the plans drawn. We are getting out the lumber at our saw mill. The work will proceed as our friends make the funds available. We have faith to believe that we can have it ready for next school year.

This building will offer another fine example of how our student work program helps. By using student labor under expert supervision, the students will get credit to make their schooling possible; and we will get an adequate dormitory for seventy per cent of what it would otherwise cost. Because a dollar invested in such a project brings such real returns, we have confidence that the funds will be available when needed.

Estimated cost of the dormitory, without furnishings, is $25,000. Contracted and with all materials supplied from off the campus the building would probably cost in the neighborhood of $35,000.

The need for this dormitory has been presented at two International Conventions and considerable ground work has been laid promoting this project. The board of trustees of The United Christian Missionary Society at a recent meeting approved the approach of the Society to the brotherhood to raise the amount necessary to construct the dormitory.

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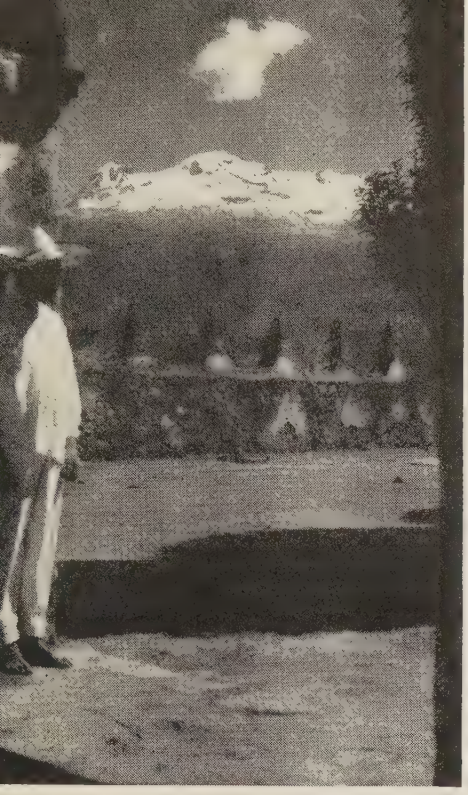
* President of Southern Christian Institute, Edwards, Mississippi.



A Teacher's Vacation

By LAURA MAI McDONALD*

MEXICO has been called a land of romance. I found it so. When I awakened my first morning there, I was almost afraid to look out of the window—afraid of being disappointed. I had expected so much! But anyone who has seen the mountains of Mexico at sunrise knows I was not disappointed. They are tinted magically. And for me Mexico will always have a touch of magic.

The first evening I arrived at San Luis Potosi, I was graciously welcomed by our missionaries there: The Holroyd family, Miss Pearl Gibbons, and Miss Hallie Strange.

The next day I visited our school, our library and our church. I particularly enjoyed Wednesday evening prayer meeting, because even with my meagre Spanish I could sing hymns. The Spanish language is so phonetic that I was always able to sing lustily—and without understanding.

It is a matter of regret to me that I did not see more of our work in San Luis. But after all, a school teacher's summer is only two and one-half months long.

Thursday morning I boarded the train for Aguascalientes. But this time it was a Mexican train. There was no air conditioning. The dust poured in. The train crept. When I finally arrived, no porter helped me off. I threw my suitcases out the window to a *"cargador."*

The smiling, welcoming faces of Miss Elma Ireland and Mrs. Paul C. Kepple looked beautiful to me. They took me to the Morelos Social Center which was to be my home for the summer. I fell in love with the roomy old building and its patios.

I wanted to visit the English classes immediately. The students were so friendly that I soon found myself teaching a small, advanced class. This class was one of the happiest contacts of the summer. One of the students, Consuelo Casillas, was an accomplished musician. She often played for us in the evening.

Miss Ruth Leslie is the missionary in charge of the social center. Her birthday comes early in July. The staff decided to give a tamale supper in honor of the anniversary. First Ruth was presented with a bouquet of roses and a still more flowery speech. Then we ate tamales—hot tamales, sweet tamales, cooked tamales, and raw tamales. I mean that last literally. I took one which had not been cooked thoroughly in the husks. Thinking it was a new kind of tamale, perhaps made of cheese, I struggled manfully until someone advised me to "quit eating that raw tamale." With the tamales we were served a white drink that looked and tasted like sweetened starch.

Señor Daniel Lopez de Lara is in charge of recreation at the Center. He decided to sponsor a picnic. Every Mexican loves a *fiesta.* So early one morning a large group of us started off in a truck. We screamed and laughed all the way just as picnickers do in the United States. The spot Daniel had chosen was in the country and it had a lovely swimming pool. After a strenuous day of swimming, eating and playing games, someone suggested going home. It was about four o'clock. But the truck driver had decided to take a swim, and you can't hurry a Mexican. When he was ready, the young people didn't want to go. We finally arrived home at about seven o'clock, tired and happy.

Our church at Aguascalientes is a very pretty, well-kept building. The young janitor, Jose Medina, arranges beautiful floral decorations. On Sunday the auditorium was filled with vases of geraniums and vines. As the church was without a pastor at the time of my visit, the elders took a great deal of responsibility. I was particularly impressed with one man. Dressed in a clean pair of overalls, he served communion with the utmost dignity.

We were quite proud of the Daily Vacation Bible School. About forty children came. After playing for the opening exercises, I liked to visit the Beginners' Department. Little Mexican children are precious. I can still hear them singing, *"Papá y mamá me cuidan."*

I never tired of walking in Aguascalientes in the early evening. The stores closed about eight, and life really began. All the young lovers stood at the windows courting. The girls sat on the inside, and the windows were barred. I always felt a little sorry for the poor boys standing on the sidewalk at the mercy of the public gaze.

One of the most interesting parts of my visit was the trip to Los Haros, where Miss Florine Cantrell is just establishing a new mission station. She is living in a three-room house with dirt floors and no windows. But it is attractive. Straw mats can do wonders for dirt floors. And there are some triangular chinks left between the adobe bricks in lieu of windows. Since the work is so new, there is no church in Los Haros and not even one convert, but I could sense many interested people. The old couple next door came calling several times and insisted that we return the calls. On the return visit, Doña Juanita brought out some trinkets of her only daughter. This daughter was kidnapped by soldiers in the 1914 revolution and has never been heard of since. As I looked at the keepsakes, a ribbon and a tiny serapi, I felt that Doña Juanita and Don Manuel had very little to live for. He makes twenty cents a day taking cows to pasture. Their other children died in infancy. They do not even own a bed. But Florine pointed out to me that their devotion to each other is very beautiful, and I saw that it was true.

Saturday we left Los Haros and went to Nogales to visit. Nogales is another country community, but it is a Christian community. Florine has lived there for years and has only recently left to establish the new work at Los Haros. Almost the entire rural community is made up of one family: the old grandparents, their

(*Continued on page* 42)

Staff of Morelos Social Center, Aguascalientes

Left to right: Standing, Mrs. Carolina Alvare (Night School), Inocencio Botello (helper in Mexican Youth Assn.), Mrs. Ella Kepple (missionary in charge of music), Daniel Lopez de Lara (Director of Mexican Youth Assn.), Mrs. Maria Ramirez (librarian and principal of Night School).

Seated: Miss Maria Villapando (music and treasurer of Centro); Ruth Leslie (English and president of Centro); Mrs. Socarro Castillo (helper in Mexican Youth Assn.).

Absent: Miss Elma C. Ireland (English); Edmundo Macias (basketball coach).

* Miss McDonald is a sister of Mrs. Virgil Havens. She is a school teacher in Louisville, Kentucky, and spent her summer vacation in Old Mexico.

New Books for Your Missionary Library

Madras Series

MADRAS spoke the word which will point the direction of the missionary rogram for the next several years. very church should have the seven olumes containing papers, addresses and eports representing the preparation for nd the discussions of the conference. The regular price of the set, cloth-ound, is $7.50. Through a special pre-ublication arrangement, The United hristian Missionary Society has a lim-ed number of sets which are offered for 4.50.—Genevieve Brown.

he Report of the World Conference of Christian Youth

The 252-page report of the World onference of Christian Youth held at msterdam last summer consists of a eneral survey of the conference, a de-cription of the various worship experi-nces, a brief evaluation of the Bible tudy, reports of the special interest roups, complete texts of all plenary ddresses, an outline of the program, a st of countries represented, and ques-ons on the group reports for further onsideration by youth groups. This eport can naturally go no further than he conference itself went. In other ords, the reader will find here no unani-ous pronouncements, no resolutions. f he has not understood why there were o pronouncements, he will understand fter reading this report. In spite of the reat divergence in viewpoints reflected, owever, the reader will sense a deep nity of purpose and eagerness on the art of the young people to continue heir quest of the Christ way. *(1939. aper, $1.25.)*—Rose Wright.

Unconquered

James Bertram, American newspaper an, writes a vivid account of his per-onal adventures through six months vith the Red Army in China and a later isit to Japan after a year of war. Shar-ng the life of the Chinese army, talking ntimately with "regulars" and guerillas, vith generals and prisoners, with lowly nen and women, Mr. Bertram comes to now the Chinese spirit and is convinced hat "against the full strength of a re-urgent China any armies in the world nust break and fall." For Japan he sees only a vision of further conquest that will demand a further sacrifice," with rowing disillusionment on the part of he Japanese people and of the rank and ile of the army. A living, throbbing ournal that makes fascinating reading. *1939. $3.00.)*—G. B.

Voices from the Younger Churches

In this book leaders of the younger hurches of China, India, Latin America, Nigeria, and Japan tell us something of he beginnings of Christianity in those ountries, something of its present influ-ence, and many things regarding the problems with which those churches are confronted. These countries are represented respectively by P. C. Hsu, Ila Ramola Sircar, Gonzalo Baez Camargo, Sampson U. Etuk, and Hachiro Yuasa, in chapters that very effectively give testimony to the reality of the world Christian fellowship. *(1939. Cloth, $1.00;* paper, *50 cents.)*—R. W.

Ararat

This story, by Elgin Groseclose, of the Armenians from the time of the Turkish massacres of 1895 to the Russian Revolution of 1917 begins in tragedy and ends in triumph. It shows through the years the clash in civilization, the struggle between the ideals of Jesus and the ruthlessness of paganism. The role of the missionary is carried by Amos Lyle who devotes himself wholeheartedly to his flock of Armenian Christians, guiding them through times of intense stress and difficulty. The Turks were an ever present opposition force attempting to annihilate the sect of Armenians. One is reminded often of *Splendor of God,* that gripping story of the undaunted courage and heroism of Adoniram Judson. *(1939. $2.50.)*—Esther G. Potee.

Three Trumpets Sound

We have here the story of three strong men: Kagawa, "gambler magnificent"; Gandhi, "super - resister"; Schweitzer, "race-reconciler". Allan Hunter, the author, tells us in simple, dramatic, challenging narrative of these men whose strength builds rather than destroys, who have dedicated themselves to suffering, and who are embracing the tasks of social change. Trumpeters of God, he calls them, record-breaking athletes of the spirit, men who are human, who falter and sometimes seem to fail but who move ever forward and upward, calling us to follow their silver trumpets' call. *(1939. $1.50.)*—Edith Eberle.

Americas to the South

John Whitaker knew what he wanted to find out about our neighbors to the South and decided other people would want to know those things, too. So he tells us what he learned on a recent visit about our Latin friends' suspicion of Yankees, about Fascist activities and propaganda, attitudes toward good neighbor policies, Argentine beef vs. Argentine linseed and North American trade, "functional democracy," the oil expropriations, and the Mexican revolution which he found to be neither Communistic nor Fascistic but "as Mexican as *frijoles.*" The things he discovered, and describes simply and realistically, led him to believe firmly that the two American continents compliment each other by nature and that their futures are bound indissolubly together. *(1939. $2.50.)*—G. B.

Five Decades and a Forward View

In this book the veteran missionary statesman, John R. Mott, reviews the cooperative missionary enterprise over the past fifty years. Here we find the story of the Student Volunteer Movement from its beginning; of the Layman's Missionary Movement; the world-wide missionary conferences beginning with Edinburgh in 1910; the rise and recession of missionary support, and the positive influence of difficult days; the new conception of world fellowship and world mission gained at Madras; and the call that comes for a stronger, more creative, aggressive leadership to carry forward the work of the Kingdom in this new day. *(1939. $1.50.)*—G. B.

Guides to Better Living

Live for Tomorrow, by Ralph W. Sockman, gives us not a diagram for tomorrow's world but a design for personal living in that world; seeks not to close the blinds on dark realities but to open the windows to catch whatever light we can. *(1939. $1.50.)*

Life and You, by Preston Bradley, whose "concern is with life and what it is doing to you and you to it," and who writes for the hearts and minds of men who seek new hope and greater courage to meet life's challenge. A book of practical helpfulness. *(1939. $1.50.)*

One in Seven, by Margaret Slattery, is a series of inspirational readings, one for each week of the year. With her usual wholesome outlook and social vision, the author urges us to clothe our souls with understanding and sympathy, concern for one's fellows, confidence in good and God, that "men may live with their neighbors upon the earth in Peace and Plenty." *(1939. $1.25.)*

I Have a Stewardship, by Ralph S. Cushman, will be welcomed by all who found inspiration in the author's Spiritual Hilltops. Prepared for use in daily devotions, the author links worship with stewardship, reiterating the thought, "I have something to do," and calls life "a stewardship with an eternal goal." *(1939. $1.25.)*—E. B.

More Missionary Stories to Tell

Those who have found delight in the children's stories in *Missionary Stories to Tell* will be eager to possess this companion volume and will discover in it new stories of the same high standard and vivid interest. For the browsing table for older children, for telling in church school departments and in the home to those younger, these stories of living, friendly people so very like ourselves will build world friendship attitudes and create an understanding of the work of Christian people around the world. *(1939. Cloth, $1.00, paper 50 cents.)*—G. B.

Current Missionary Study Material

JANUARY TO JUNE, 1940

Study Theme: Christ and the World Community: At Home—Abroad

Adults

CHRIST AND THE WORLD COMMUNITY: (II), second of the study packets on the year's theme, without division into "home" and "foreign" sections. For adult missionary organizations and other adult groups. Material deals with the world's needs and the ways in which the church seeks to meet them, lays emphasis upon cooperation in the church's world task and Christian unity, makes clear the existence of a world Christian community and a universal church. Price, 50 cents. *Year Book of Programs* for adult missionary organizations outlining the programs for July, 1939-June, 1940, 5 cents each; 50 cents per dozen; $3.50 per hundred.

THE WORLD MISSION OF THE CHURCH, the findings and recommendations of the Madras conference, indispensable for all who would know the attitude of the church today toward vital issues of world concern. Paper, 50 cents.

HOMELAND HARVEST, by Arthur H. Limouze. Cloth, $1.00; paper, 60 cents. A study book interpreting the home missions enterprise.

A COURSE FOR ADULT GROUPS ON CHRISTIAN MISSIONS IN AMERICA, by Mabel M. Sheibley. Teaching plans based primarily on Homeland Harvest. Paper, 25 cents.

SPANNING A CONTINENT, by John R. Scotford. Paper, 25 cents. Pictures and text vividly presenting home missions. For supplemental study and reading.

THROUGH TRAGEDY TO TRIUMPH, by Basil Mathews. Cloth, $1.00; paper, 60 cents. Built around but not a report of the Madras conference, it reveals the world task of the church. A study text.

A COURSE FOR ADULT GROUPS ON THE THEME, "CHRIST AND THE WORLD COMMUNITY," by T. H. P. Sailer. Paper, 25 cents. Teaching plans based primarily on *Through Tragedy to Triumph.*

SUGGESTIONS FOR PROGRAM MEETINGS ON THE THEME, "CHRIST AND THE WORLD COMMUNITY," by Anna Canada Swain. Paper, 25 cents.

ONE GREAT FELLOWSHIP, by Herrick B. Young. Paper, 25 cents. Pictures and brief vivid statements dealing with the world missionary enterprise. For supplemental study and general reading.

THE CHURCH WOMAN, a small magazine published monthly except July and August. $1.00 per year. Send subscription to The Church Woman, 203 N. Wabash, Chicago, Ill. For general reading and use in programs.

WORLD CALL, carrying articles and news items relating to the study theme, monthly devotional studies, and program suggestions based on the Study Packet. $1.25 per year.

Young People and Seniors

CHURCH BELLS ROUND THE WORLD, a study packet for seniors and young people dealing with the World Friendship Project. Certain churches or evangelistic projects in six different countries have been chosen because of their appeal to young people and because they are typical and representative. This packet, preceded or followed by a study of the one entitled, "The March of Missions—At Home," makes a very comprehensive introduction to missions around the world for any group just beginning the study of missions. Ordered at the same time these two packets may be had for $1.15. Separately they are 50 cents for "Church Bells Round the World," and 85 cents for "The March of Missions—At Home," which includes a study book. These packets are to be used by seniors and young people through whatever channel in the church seems most fruitful, whether it be circles, triangles, Sunday evening or midweek meetings, schools of missions, or mission study classes.

COMRADES ROUND THE WORLD, by Franklin Mack. Paper, 60 cents; cloth, $1.00. Introduces young people to their Christian comrades of many countries—what they are thinking, doing, and hoping. Helpful as supplementary source to above packet. It may also be used as a basic study book, with *A Course for Young People and Seniors,* by Sue Weddell (25 cents).

WORLD CALL carries helpful suggestions for the study of the World Friendship Project. These appear on the young people's program page each month.

SUPPLEMENTARY MATERIAL is plentiful and interesting. We recommend particularly *The World Mission of the Church* (50 cents), a report of the Madras Conference; *Heritage of Beauty* ($1.50); *Craftsmen All* (paper, 25 cents; cloth, 50 cents); *One Great Fellowship* (paper, 25 cents); and *Voices from the Younger Churches* (paper, 50 cents; cloth, $1.00).

Junior High
(Intermediates)

NEW FRIENDS IN AMERICA, by Hazel Harker. Single copies, 50 cents; three copies, $1.00. One of the permanent missionary units for intermediates. A supplementary packet (No. II) is available for 10 cents.

PRESENT DAY PIONEERS AROUND THE WORLD, by Hazel Harker. Single copies, 50 cents; three copies, $1.00. Another of the permanent units. Supplementary packet No. III, for this unit, 10 cents.

HOW DID IT HAPPEN? by Margaret Cobb and Ezra Young. Paper, 25 cents; $2.50 a dozen. A plan book on world missions, designed to stimulate initiative in planning discussion and projects.

TALES FROM EAST AND WEST, by Margaret Cobb and Ezra Young. Paper, 50 cents. Adventures in Christian service taken from life at home and in other lands. Needed supplement to *How Did It Happen?*

INTERMEDIATE PACKET ON INDIA. Price, 85 cents. This packet contains the book, *Star of India,* a course by Grace McGavran, and miscellaneous clippings and leaflets about our missionary work in India.

Children

INTO ALL THE WORLD, a missionary unit that is carried as a part of the regular junior units of study in *Junior World,* appearing in the March 24 and 31 and April 7, 14, and 21 issues, with supplementary material in several of these issues. Intended for monthly use from April through September, 1940; or for weekly use for five consecutive weeks beginning March 31, 1940. *Junior World,* 75 cents per year; five or more to one address, 14 cents each per quarter. (From Christian Board of Publication, 2700 Pine St., St. Louis.)

IN OTHER LANDS WITH OUR MISSIONARIES, Children's Special Packet, 25 cents. Emphasis on educational work in other countries. For use with primary and junior children, as a study unit or as supplementary material with the *Junior World* unit of study.

FAR ROUND THE WORLD, by Grace W. McGavran. Cloth, $1.00; paper, 50 cents. True missionary stories for juniors picturing the adventure and romance of the various phases of missionary work. *Junior Teacher's Guide* with plans and procedures for using as a study unit, 25 cents.

WELCOME HOUSE, by Jesse Eleanor Moore. Cloth, $1.00; paper, 50 cents. Types of missionary work around the world introduced through true story of a missionary family. For Primary children. *How to Use "Welcome House,"* teaching guide for leaders, 25 cents.

THE FRIENDLY MISSIONARY, by Nina Millen. Paper, 25 cents. Picture story book for primary children describing various types of missionary work.

WORLD CALL, carrying monthly helps for leaders of juniors, based on the unit of study in *Junior World.*

For further information regarding study materials write to Missionary Education Department, Missions Building, Indianapolis, Indiana.

A Medley of the Path

By AMBRA H. HURT*

ift up your feet! Lift up your feet!
he teacher is going on a journey.
ift up your feet! Lift up your feet!
he path is long and hard.

TWO long bamboo poles, some shorter lengths to join them together, a seat woven reed, a thatch cover to keep f the sun (or the rain!), a blanket and couple of cushions for unholstering, nd you have a limousine de luxe a la ongo! Add four brown boys with rong, flat backs and rippling muscles r motive power, and the outfit is com-ete.

As we traveled over the narrow forest ath, how they grumbled! Treacherous, ippery roots, logs to be lifted over, iddles to be splashed through—all to chorus of grunts and groans. Suddenly e emerged into the little village street nd found the old chief sitting before his ouse calmly examining his teeth with e aid of a small hand mirror. Scorn-lly the leader took up the strain and e refrain was repeated over and over the carriers as we swung through e town—

uh! Nothing to do but to clean your teeth?
ou had better clean the path for a while.

The straggling village bordered the ath for miles, and toward the end of e long town the air was filled with the nell of boiling palm oil. There was a eat bustle of men chopping palm nuts, women stirring the pots, of children ishing by with wood for the fires, and ithout losing a step in their rhythmic ot the song was changed.

Oh, here there is food and to spare!
Their oil is rich and sweet.
Their children are sleek and fat.

Out of the town and into the country nd we passed row after row of a care-lly planted manioc patch.

h, a woman of wisdom and skill!
er husband has always a full stomach.
e pot is always on the fire in his house.

The path led through deep forest shade, nder towering trees with hanging vines, and heavy undergrowth. In that lonely place we met a witch-doctor decorated with splashes of white and red paint, with a tall cap of eagle feathers, and his bag of charms slung over his shoulder. Any one of the porters probably would have run, or at least have passed by in silence, if alone, but there is safety in numbers and the presence of the white mama, so they scoffed,

Behold a man who follows the ways of his fathers,
The ways of a long time ago!
He dances and dances!
But what good does it do?

Across a little stream and up a steep hill on the other side we carefully made our way. Heavy rains had washed deep gullies in the path and the footing was uncertain.

Little by little; little by little.
Even a snail arrives sometime!

Up hill and down for hours, with the African sun beating down unmercifully, tires even the strongest shoulders so the song took on a mournful tone.

Why, oh why, do white people exceed all others in heaviness?
Do you not know?
Do they not eat all of the time?
Yes! They eat three times every day!

Strangers are always treated with suspicion in Congo tribes and food is hard to obtain. Over and over as we passed through the villages the men offered money, or salt, in exchange for food, and always the answer came back, "We have no food." Hunger is hard to bear and in despair they sang,

No rice! No bread! No meat!
What do these people eat?
Perhaps they fill their pots
With the melons they find in the forest!

After a long day there was much squabbling over the more favored places, and the man who was given the hardest position was sure he had been shabbily and unfairly treated.

Oh, the women in my town will weep
When they hear I have died in the path!
Beat the tom-toms! Call out the men!
And carry home my body.

But the longest journey must end eventually; and as the thatch roofs of the houses in the town where we were to spend the night came in sight, their gait was quickened and the song was again joyful.

Lift up your feet! Lift up your feet!
The teacher is going on a journey.
Lift up your feet! Lift up your feet!
The path is long and hard.

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* Missionary in Belgian Congo under he United Christian Missionary Society. Since writing this article, Mr. and Mrs. irt have been transferred to Coquilhat-le, where the roads are such that they n travel by automobile. In the Mon-mbe district, the paths have been im-oved so that it is possible to make most nerary trips with bicycles. When the mis-nary is carried, from 6 to 8 men are used a team, but only 4 are used at a time. ey shift about as they become weary. The missionaries go on these trips to pervise the evangelistic and educational rk in the far, back country districts from e main station. When they reach the d of the journey, their work has just gun. It is almost impossible for them to lk the long distances and then work ring the day.

Home and Family Life Education

Miss Goldie Wells, Mrs. J. H. McCallum, Miss Dale Ellis, and Mr. and Mrs. E. K. Higdon attended a conference in Home and Family Life Education held at the Merrill-Palmer School in Detroit on November 9 and 10. Other Disciple delegates were Mrs. E. H. McFarland, a member of the board of trustees who lives in Detroit, Mrs. C. H. Marlar of the Central-Woodward Christian Church, Miss Mary E. Sweeny, assistant director of the Merrill-Palmer School, and Miss Maria I. Dayoan, who is a student in the school.

The conference was called by the Agricultural Missions Foundation of which John H. Reisner is the executive secretary. It was attended by representatives of twelve foreign boards and societies, nationals or missionaries from China, India, Africa, Mexico, Brazil, Iran, Burma, and the Philippines.

The program presented such topics as Home and Family Life Education as Interpreted at the Merrill-Palmer School; Contributions to This Education by Colleges of Home Economics; Contributions by the Services of the United States Department of Agriculture; The Problem of Creating Christian Homes: (a) as seen by nationals, (b) as seen by missionaries; The Madras and Swarthmore Findings on the Christian Home; Literature for the Home; and What Program of Education for Christian Homemaking is now Being Carried on By Your Mission.

In answer to the question about the program of education for Christian homemaking, fourteen missionaries each gave four minute outlines of what is being done in foreign lands. Both Miss Goldie Wells and Mrs. James H. McCallum made interesting statements about the fields in which they work, and Mrs. E. K. Higdon told of the cooperation between government and church for education in home and family life in the Philippines.

A three hour period was devoted to the discussion of implementing this conference and giving effect to the Swarthmore Findings on the Christian Home. Miss Wells and six or seven other missionaries discussed this question from the standpoint of field policy and program; Dean Ava B. Milam, of the School of Home Economics, Oregon State College, gave valuable suggestions in reference to the training of nationals in the United States and Canada, and Mr. Higdon outlined the implications for the training of missionaries in North America.

There were more than seventy-five delegates at the conference and the opinion was unanimous that it marked an auspicious beginning in a most significant kind of education in all lands.

WORLD CALL

Station UCMS Broadcasting

MISS MARIA DAYOAN, one of our Filipino Christians who is a scholarship student at the Merrill-Palmer School in Detroit, is receiving numerous calls to speak on the Philippines and on the Madras Conference to which she was a delegate. S. Franklin Mack of the Foreign Board of the Presbyterian Church writes with enthusiasm of the contribution of Miss Dayoan in speaking and leading discussion groups at a recent youth conference at Hollidaysburg, Pa. Miss Dayoan also spoke at a Sunday evening service at a Presbyterian Church at Altoona, Pa.

We have just learned of the death of Mrs. George W. Oliver, September 28, Lynchburg, Virginia. Mrs. Oliver was state secretary for missionary organizations-education of Virginia for 25 years.

Dr. Hope Nichoson, Miss Vida Elliott, Dr. Elizabeth J. Lutz arrived in Hongkong on November 24 en route to India. They were to board a coastal steamer for Singapore where they would then board a British-India steamer and land in Calcutta December 16.

They were unable to get in touch with our missionaries in Tokyo since they had but four hours there. In Shanghai they had about ten hours, and they called at the mission office. Mr. and Mrs. Marx took them over the city and they had Chinese lunch together. They were to reach their final destination about December 20.

On November 24-25, the annual meeting of the United Stewardship Council was held in St. Louis, Mo. The plans for the observance of Stewardship Year in 1940-41 received first consideration. Twenty of the leading Protestant communions were represented in the meeting of the Council, and are planning to participate in Stewardship Year. C. O. Hawley of Unified Promotion was re-elected president of the Council for the coming year. He presided over the November sessions.

On November 27-28, a conference on the Christian and His Possessions was conducted by the Stewardship Council. The sessions were held in the Union Avenue Church, St. Louis. Approximately 300 people attended. C. E. Lemmon, Alva W. Taylor and Mrs. Ora L. Shepherd were on the program.

That broad smile on Alexander Paul's face these days is there because he is a proud "grandfather" to granddaughter Heather Paul, born to Dr. and Mrs. Harland Paul of New York on November 20.

Miss Ruth May Harnar, daughter of Mr. and Mrs. Frank Harnar, formerly of India and now of Warren, Ohio, has begun a course in nurses' training at the John Hopkins Hospital in Baltimore, preparing herself for medical missionary service. She is delighted with her work and is making a good record. She hopes to return to India, the land of her birth, when her course is completed.

Three Sisters

Left to right: Mrs. June E. Stanley, Miss Laura Mai McDonald, and Mrs. Virgil E. Havens. Miss McDonald received her appointment in December for missionary service in Paraguay.

On December 6, 1939, Miss Laura Mai McDonald received her appointment as a missionary to Paraguay. She lives in Louisville, Kentucky, and has taught in the public schools for a number of years. She is a sister of Mrs. June E. Stanley, state secretary of missionary organizations-education for Kentucky, and a sister of Mrs. Virgil E. Havens, missionary to Africa now in United States.

She did her high school work in Chicago, Indianapolis, and Louisville; her college work in the University of Louisville and in Transylvania University where she received her degree of Bachelor of Science in Education. She also had two years in the Louisville Normal School and Peabody College.

Last summer Miss McDonald had some first-hand mission experience. She spent the summer in Mexico where she was associated with the work of our mission and had opportunity to conduct classes in English and to study Spanish. On another page of this magazine is an account of her experiences in Mexico.

When Miss McDonald arrives in Pa guay, she will become a teacher in C legio Internacional in Asuncion.

She is to sail on the SS. "Brazil," Am ican Republics Line, from New York, January 25.

Miss Twila Burns has been appoint as director of girls' clubs at the Me can Christian Institute. She has been the Institute since the last of October a is very happy in the work there. S has had experience in club work at t Judson Settlement House in New Yo City.

Robert B. Lemmon, missionary to Pan guay who has been home on furlou will return to South America on the S "Brazil," American Republics Line, N York, January 25. Mrs. Lemmon is reco ering from a serious operation and w remain with the children in the Unit States for a time.

The many friends of Mrs. Charles Jackson of Chicago, Illinois, will grieved to learn of her death on N vember 17.

Mrs. Jackson went to Chicago wi her husband and affiliated with the E glewood Christian Church in the ye 1900. The work of the church bo locally and in its world aspects has be a dominating interest and passion of h life. She has been actively engaged the work of the Chicago Women's Mi sionary Union for a quarter century a was for several years the president this important group.

The missionary work of our brothe hood has never had a more devot friend. Mrs. Jackson was for years member of the Board of Managers The United Christian Missionary S ciety. Her knowledge of the work a unsparing effort on its behalf have be a source of inspiration and strength women both in the Chicago area and larger brotherhood circles.

Because of the uncertainty of sailin of missionaries, it is not possible to car a "Missionary Register" in this issu Mr. and Mrs. C. H. Smiley were to ha sailed on November 27 but have be delayed because of a strike on the Silv Java Line. Miss Anna B. Cowdrey w sail on the SS. "President Taft," Amer can President Lines, from Los Angel for India, February 23. Perhaps the Fe

(*Continued on page* 41)

Women and World Highways

Imperatives for Church Women in Time of War

Statement of the National Committee of Church Women

BELIEVING that war is an unchristian method of settling international disputes and that all such disputes can and should be settled by pacific means, and condemning the use of force, or the threat of force, which has driven the nations of Europe and Asia into unwanted war, the National Commitee of Church Women calls upon the women of the church to prayer and action. Conscious of our own share as Americans and as Christians in the failure of the League of Nations, the Kellogg-Briand Pact, and the World Court to function as instruments for the adjustment of international grievances, and for the prevention of war, let us work and pray for a just peace at the end of this war and for the building of a permanent world government as the only true basis for peace and justice in international relations. It is not enough to "keep the United States out of war." While working and praying for this immediate end, may we not also commit ourselves to the task of urging the American people to accept their responsibility as citizens of the world to build anew a society of nations and share in the obligations which accompany membership in an international organization.

With this long range program as the ultimate goal, the National Committee of Church Women expresses its conviction as to the immediate tasks before church women in the following brief phrases:

1. Be constant in faith in the ultimate triumph of righteousness and peace, and the coming of the time when all men shall be united in a Christian family of nations.

2. Pray without ceasing, and let all prayer be free from hatred or from prejudice against any people.

3. Seek the truth, and analyze all propaganda in order to prevent hatred and unjust opinions about any people.

4. Pray and work for a just peace and for the acceptance by the American people of their share in the work of building a society of nations founded on peace and justice.

5. Support those governmental policies which seem most likely to insure peace and security to the United States and at the same time enable her to play her full part in the task of establishing permanent peace throughout the world.

6. Urge all Christians to renounce as unchristian the making of profit out of the sinews of war.

7. Aid those who are caring for the refugees and the victims of war.

8. Strengthen the work of the church in each community, that it may be free from all racial discrimination and become a laboratory for the building of a Christian democracy.

9. Educate children in Christian tolerance, justice, and love, in home, day school, and church school.

10. Practice tolerance, kindness, and fairness toward other people in the consciousness that all men are brothers in Christ and children of God.

11. Work unceasingly for the coming of the Kingdom of God on earth in the knowledge that only through the demonstration of Christian principles will righteousness and peace prevail among men.

ATTENTION is drawn to the following pronouncements which deserve serious consideration by those who are striving to determine their course of action in the present crisis:

1. "The Six Point Program of the National Peace Conference," from the Conference headquarters, 8 West 40th Street, New York, N. Y.

2. "Statement prepared by Provisional Committee, World Council of Churches," from the Federal Council of Churches 297 Fourth Avenue, New York, N. Y.

3. "Statement prepared by Protestant, Catholic, and Jewish Leaders," World Alliance for International Friendship Through the Churches, 70 Fifth Avenue, New York, N. Y.

4. "War in Europe Today," Fellowship of Reconciliation, 2929 Broadway, New York, N. Y.

5. "Statement from the League of Nations Association," 8 West 40th Street, New York, N. Y.

6. "The Christian Mission in a World at War," Foreign Missions Conference, 156 Fifth Avenue, New York, N. Y.

Chinese Village Women

I SAT beside a wayside door,
The morning sun shone on the floor.
The village, riddled, ruined, stood
Below the green ancestral wood.
The enemy's vindictive horde
Had swept the land with fire and sword.
Now men were gone, and men were dead.
"Yet walls must rise," the women said.
"Fields must be planted, children fed."
So silently along the road
With tools and carry-poles they strode.
Involuntarily I stood
And bared my head to womanhood.

—EDITH G. TRAVER

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Cause and Cure of War Meeting

The annual meeting of the Conference on the Cause and Cure of War will be held in Washington, D. C., January 22-25. Information concerning the participation of church women and applications for attendance as delegates may be secured from the National Committee of Church Women, Room 63, 297 Fourth Avenue, New York City.

America and the Next Peace*

A Gallup Poll released on October 28 revealed the large sentiment in favor of an international peace conference to halt the war and to settle Europe's underlying problems. The survey revealed that of the American voters having opinions, 69 per cent would favor such a conference. It was pointed out that many voters qualified their opinions by saying that such a conference would have to avoid becoming "another Munich." The same poll showed that only 50 per cent of those having opinions would favor American participation in a peace conference.

A great deal of serious thinking must be done on the part America will play in any new peace. Dr. Henry A. Atkinson said recently in San Francisco: "America has a new opportunity for leadership. We do not intend to become a partner in the fighting—but we as a nation should be in the vanguard as a peacemaker. The time will come when the right word can be spoken and please God that time is not far off. No good can come from a long continued war."

It is interesting to note that the Federal Council of Churches has written to President Roosevelt urging the government to indicate "the terms upon which it is prepared to cooperate with other nations in the establishment of peace in Europe and in the Far East."

* From *World Alliance for International Friendship Through the Churches*, November, 1939.

Programs for Adult Organizations

For the Leader of the February Program

Theme for the Year: Christ and the World Community

The World's Need for Food

ABOUT this time of the year I always develop a panicky feeling! Here we are, past the half-way place in our year's study and I begin to wonder and worry as to whether we are really going to get across to the groups for which we as program planners are responsible, the essential message of the year's theme and to what extent that message will break forth into action. Last month something was said about the January program marking a milestone for us along the way to world citizenship. It was such a pleasing thought that I wanted to pause and meditate on the significance of it. But since then I've read a book! And this book says that milestones are not meant to sit on. They are supposed to mark progress. Meaning, I suppose, that it is up to us to keep moving along the way that this study has mapped out for us. And that brings us right into the February program which surely is a matter for action.

The February study, The World's Need for Food, is the second in a four-session study of Christ and Human Need. January centered our thinking upon the world's need for faith and the world-wide church in its program of evangelism or "witness" which is the word the Madras conference has emphasized for us.

The worship theme is "Kindled Fires: To serve humanity." Helpful suggestions for developing the theme and for leading the group in a period of real worship are found in this magazine.

Our year's study theme as well as our month by month emphases grew out of the world conference sponsored by the International Missionary Council and held in Madras, India, December, 1938. We have been turning often to the Madras report, titled, *The World Mission of the Church.* It clears our thinking, points the direction we want to take in our study, and helps us to see what we as world Christians ought to do in and for our interrelated world community.

"The essential task of the church," said the Madras delegates, "is to be the ambassador of Christ, proclaiming his kingdom. . . . All the church's activities, whether social service, education, the spreading of Christian literature, the healing of body and mind, or any other work undertaken for man, follow then from the essential task committed to it. These are signposts pointing to Christ as the Savior of man and of human society." That is one statement from the Madras report. The entire section on "The Church and the Changing Social Order," section XIII ought to be read.

During the past year WORLD CALL has carried a series of articles under the general title, "Trends in World Christianity," interpreting the Madras Conference, and written by some of our own Disciple delegates. The one in the July-August issue on "The Church and the Changing Social Order" will give background and direction for this program. A paragraph or two from one of these articles in the June issue, "The Church's Way of Witness," ties this matter of caring for economic ills into the church's program of evangelism and makes them all a part of the church's total service to mankind.

Mrs. T. T. Swearingen was asked to sing a solo at a missionary meeting, something on the general theme of Christ and the World Community. Not being able to find anything that suited the theme she appealed to her husband, T. T. Swearingen, executive secretary of the department of religious education for The United Christian Missionary Society, and he wrote the following words:

To be sung to the tune, "The Rosary"

Christ lived, he died for all mankind,
He taught that men should brothers be;
Together all the nations he would bind
Through Calvary, through Calvary.

Men seek for God in every clime,
Wherever pain from hearts is wrung;
He guides their faltering feet by love divine,
From which the Cross has sprung.

O Love divine, refine we pray
Our human selves, from dross make free;
Compel us by thy love, always to stay,
Near thee, dear Christ, keep us, Thou Nazarene.

Still talking about getting a proper start for the study, there is the January-June *Study Packet* which we hope you have on hand. If not, it may be ordered from Missions Building, 222 Downey Avenue, Indianapolis, Indiana. Price fifty cents. The February set of leaflets may be had for ten cents. The "February Leader's Leaflet" will be a guide to you in preparing the minds of your group and planning the study hour.

For developing the theme the *Study Packet* has several helpful leaflets containing suggestions for their use. "The World's Need for Food," taking its title from the program theme, was written by James A. Crain, executive secretary of social education and social action for The United Christian Missionary Society. This is arranged as a world economic conference, very practical, not the least bit difficult to give. For purposes of summing up the conference and pointing to the responsibility of churches, we have Dr. Crain's regular page, "Social Trends" in this magazine. There are tw copies of this leaflet in the packet. A ditional copies 5c each; 3 for 10c.

Three other leaflets are planned to used as a part of this conference, t leader working them in as addition representatives after the other speake have finished. "Rural Reconstructio and "Cooperative Projects in Better Li ing" were both written by Dr. Crai who has personal acquaintance with mc of the things of which he writes. T other leaflet, "The Pendra Road Fai comes to us from Walter Menzies, who name is inseparably connected with th project for better living in India.

In addition to these leaflets there a several WORLD CALL (1939) articles th come under this classification of projec in better living: April, "Greenwood Jo hanna Clara"; March, "Marching on the Philippines"; May, "Youth Fac World Service," and the poem, "A Jew December, "Ventures in Better Living This issue has an article on cooperative in West China. How to use all these well, take your choice. If we wanted go back farther in WORLD CALL we woul find an abundance of material.

The questions for personal preparatio on the February page of the *Year Boo of Programs* are good to use for genera discussion.

If you are by any chance planning t make this an open meeting with th whole church invited, and are looking fo a dramatization, we have one in th *Study Packet* planned to fit into th February theme though it could be use at any other time. "Do Everything t Build" is the title with the scene laid i China and dealing with the service bein rendered through Christian missions t that wronged and suffering country. I was written by Mabel Niedermeyer, na tional director of children's work in th department of missionary education.

In all this study we see that th church must be and is "concerned wit clothes, food and housing as well as th men who wear the clothes and plan th houses." And through the service re vealed in this study we see how th church is seeking to bring the kingdo of God on earth.

"This is our faith tremendous
Our wild hope who shall scorn
That in the name of Jesus
The world shall be reborn."

Vachel Lindsay, famous poet, said it And we can live it if we will, bringing in the new and better world by helping to care for the world's ills as well as by preaching and teaching.

—EDITH EBERLE.

Programs for Young People

Theme: Church Bells Round the World

The suggestions on this page deal with missionary materials and study programs for seniors and young people. They are based on the Young People's World Friendship Project, and supplement the suggestions made in the packet, "Church Bells Round the World." This packet is for the use of missionary organizations, Christian Endeavor societies, unified youth groups, schools of missions. Further information regarding missionary education of young people may be secured from the missionary education department, Missions Building, Indianapolis, Indiana.—Rose Wright.

India

THE work of our church in India which has been named for the special udy and support of young people is ie evangelistic work among the Satnamis. In the packet, "Church Bells Round the World," you will find that the material about the Satnamis is built as a panel discussion. Mrs. Donald A. McGavran has prepared it for us. It is very important that those who take part in the panel be well informed. Have someone search recent sues of World Call for articles that ill give needed background.

Mass Movements

This quotation from the findings and commendations of the International issionary Council which met at Tamram, Madras, India, will be interesting to us for it represents the combined dgment of missionaries, missionary adinistrators, Indian ministers, and lay ristians.

"From many areas reports have come the Council of groups of people making united confession of faith in Christ id together entering the fellowship of s Church. Enquiries show that these oups are closely knit social units, customed to joint thought and action, ho naturally respond together to the peal of Christ. They present themlves to be instructed and led as groups the Christian way. We believe that ese movements represent a valid way approach to Christ. There is in them necessary conflict with the Christian ligations or spiritual welfare of indiduals. On the contrary, abundant evince affirms that they assist the individual to find personal salvation in rist and afford invaluable help to him a Christian. They enable new conrts to begin the life of Christian scipleship in living fellowship with ners to whom they are bound by strong s of kinship and association. In areas nere a change of faith is likely to lead separation from former associates they ovide needed protection against social slocation. They preserve familiar community restraints against evil impulses and provide social support for the good life. They give a new reality to hopes for social redemption and, by preserving the influence of the converts upon their relatives and neighbors, they maintain channels for the spread of faith and grace.

"Experience shows that these movements carry with them dangers, some of which seem to inhere in group action, others to arise from misunderstandings and mistakes by those representatives of the church who deal with them as ministers and counsellors. As examples of the former may be mentioned the tendency to preserve group institutions and patterns of behavior that are inconsistent with the obligations of Christian discipleship and the disposition to be satisfied with the group aspects of religion to the neglect of personal devotion and purity. To the perils that are due to misunderstanding and mistakes belong inadequate preparation for baptism, too low standards of expectation for Christian attainment, the imposing of orders of worship and forms of church government that are ill-suited to the needs of the groups, and the failure to give scope to the gifts and experience of those who exercise influence within the community.

"Each one of these dangers has been averted in some areas and a number of the movements have already issued in strong indigenous churches. The Council, therefore, renders grateful praise to God for these movements and calls upon all churches and missions to make the largest possible use of the lessons that experience with them has taught, and to consider how far the principles revealed in them are applicable to their areas."

Worship Suggestions

Kenneth Potee, one of our missionaries in India who has been visiting in many churches and conventions in the states while on furlough, has prepared some worship thoughts for your meeting on India. He suggests as Scripture, Romans 8:14-17. Use hymns which indicate God's love for all mankind, such as, "There's a Wideness in God's Mercy"; "Dear Lord and Father of all Mankind"; "Father in Heaven, Who Lovest All."

Here are the thoughts that Mr. Potee has written for development by the leader of worship.

"A late popular magazine carries the story of the Japanese in California, in which it states that the American-born children of the Japanese-born parents are taller in stature and broader in frame than their parents. In one generation there has been a physical change that is most pronounced. We are told that a principal reason for this is their change in diet. Deprived for generations of certain vitamins, the traditional Japanese is small in stature. When once the food is properly balanced the bodily frame responds.

"In a mental and spiritual sense something that parallels this is happening in India. For generations, yes, for thousands of years, the so-called 'untouchable' has been deprived of his natural rights. Caste rule and regulation have oppressed him. Deprived of the rights of education and worship he has come to think of himself as less than man. The most menial tasks have lowered his idea of health and cleanliness. Social ridicule and disdain have cut away his standards of morality.

"Then came the message of Christ, full of the vitamins that make for freedom, manhood and godliness. Almost overnight the despised of Hinduism have blossomed forth in strength of mind and body. Before our eyes we see the 'marvel of modern missions,' the emergence of the outcaste into the light of the Christian gospel.

"A little prospecting in the midst of these 'rejects of Hinduism' reveals many a jewel of great worth. For instance, what a loss had not our own Dr. Sukhnandan been found by the gospel of Christ! As a second generation Christian he came into his rights as an educated lad. He was sent on special scholarship to medical school. He soon proved himself to be a 'natural' surgeon. Equipped with his medical degree, a smiling face, a lovable temperament, and a sense of responsibility toward his former caste, he has walked right into the lives of those people. During the absence of Dr. Rambo, Dr. Sukhnandan carried on in a marvelous fashion at the Mungeli hospital. The wards were full and patients lined up under the trees on that large compound. The lancet in his hand brought sight to the blind. 'Ye are the light of the world.' It was his kindliness that brought joy to the broken-hearted. 'Ye are my friends.' It was his spirit of humility which could take care of the lowly as well as the men of high degree. 'Ye are the salt of the earth.' He and many another Christian in India prove that 'God has chosen the weak things of the earth to put to shame the things that are strong.'"

Helps for Leaders of Junior Groups

Your materials this month give specific suggestions for working with your Juniors in planning for and conducting th group meetings based on their study of the unit entitled "Charting My Course." The program plans and resources for children are published in the King's Builders' section of the January 28-February 18 issues of "Junior World." The inform tion given below should enable you to send for any additional suggested material for that study, and to meet with the Jun leaders to make some advance preparation for their work.

—Mabel Niedermeyer.

Charting My Course

By Margaret Sherwood Ward

INTRODUCTION

Scope and Purpose—

This is a four-week stewardship unit designed to help Juniors discover the importance of planning for the wise use of their time, money, and personal resources in the light of the Christian ideal.

The Juniors and this Unit—

Juniors have experiences every day that need to be interpreted in terms of Christian stewardship. Some of the most common are:

1. Experiencing many competing demands upon their time; for example, reading, studying, playing, going to the movies, listening to the radio, helping at home, taking part in school programs, attending church activities.

2. Studying about health and its importance; learning to obey certain health rules; experiencing illness or physical handicaps.

3. Having an allowance; earning and spending money.

4. Learning new skills at home, at school, at play; being eager to use one's abilities and taking pride in doing things well. (There may be some Juniors who suffer from a feeling of inferiority or resentment because they feel others have greater skill or material possessions.)

Desired Outcomes—

1. An appreciation of their own personal resources, such as time, money, health, and various skills and abilities.

2. A recognition that the Christian way of life involves using one's resources in worthy ways.

3. A recognition that everyone has a contribution to make to the welfare of all, and an appreciation of the contribution of others to their own lives.

4. A growing appreciation of the values of health in relation to all the activities of life, and a growing desire and ability to conserve health.

5. A growing desire and ability to use time, money, and various skills and abilities in worth while ways.

6. A growing desire to reach one's best development, appreciating that this is part of God's plan for his children.

7. An increased sense of fellowship with God through working with him.

For the Adult Leader to Think About—

Christian stewardship means a planned life. It involves a wise distribution of time, service and material possessions. It signifies a sharing of all of one's time, money and personal resources that everyone may experience the abundant life. Stewardship should be an important part of any program of Christian education for Juniors, because it is at the heart of true Christian character.

Enrichment Materials—

For the Adult Sponsor: The reading of one or more of the following books on stewardship will prepare you better to guide the Juniors in their study of this unit.

The Stewardship Life, Crawford.
It Is To Share, Paulsen.
Laughing Stewardship Through, Morrill.
Stewardship for All of Life, Lovejoy.
Stewardship in the Life of Youth, Williamson and Wallace.

The following free pamphlet will also be helpful to you:

Stewardship Begins In Childhood, by Mabel Niedermeyer, published by The United Christian Missionary Society, Missions Bldg., Indianapolis.

For both Adult Leader and Juniors: It will not be necessary to secure all the material listed below. Try to find at least two or three of the books in your public, church school, or pastor's library. The starred (*) ones are the best.

"A Boy Who Was Traded for a Horse" (Dr. George W. Carver), *Reader's Digest,* February, 1937.
World Stories Retold, Sly.
**Victories of Peace,* Gill and Pullen.
**Heroes of Peace,* Wallace.
**Greatness Passing By,* Niebuhr.
Knights of Service, Bradshow.

The reading material for the Juniors may be arranged on a low table in one corner of the room for them to enjoy when they come early.

Making books of stories is suggested as an activity for the beginning of the first session. These books may contain the stories given in the materials from week to week. Each story may be added the day it is told in the meeting.

February 4—Planning My Time

The Session in Outline

Early activity period
Introducing the Unit—Junior leader
Discussion—How Do We Spend Our Time?
Reports—by Juniors
Reports of Interviews made by Juniors
Study period—to discover a wise use of time—(Led by Adult leader)
Work period—Making out time budgets
Closing Worship—
Hymn—My Master Was a Worker
Scripture—I Cor. 10:31
Prayer
Offertory service
Hymn—Just As I Am, Thine C to Be

In this first session the Juniors b begin to think of the importance of pl ning one's life, and reach conclusions to the most worth while ways to sp their time.

Plan the program with the Jun leader as soon as the children's mater are available. You will note the sugg tion is made that several Juniors in view members of your church family the question of the use of their ti You may wish to ask a committee Juniors to make these interviews. ways make arrangements for these vi in advance, giving an idea of the formation desired. Meet with the co mittee. Help them choose the kind questions to ask and who will report.

To the reports which the children br today you may add a third—the st of George Washington Carver. Juniors may already know of him. so, encourage them to tell about h The following facts are for your o information:

Although born a slave, Doctor Geo Washington Carver has become a dis guished Negro scientist. He has spent his time making something out of noth or next to nothing, as he has tried to h his own race and the poorer white pe of the South.

Doctor Carver soon discovered that planting of cotton year after year was ca ing the land to wear out. The poor Sou ern farmers were becoming poorer a poorer. He began teaching them to pl peanuts and sweet potatoes because th would do less damage to the soil. T they did, until there were so many pean and sweet potatoes, there was no mar for them. Then Doctor Carver labored nig and day trying to find ways of using t peanut and sweet potato.

From the peanut alone he has ma nearly three hundred useful products. The range all the way from face powder wood stains, and include such articles flour, dyes, lard, candies, cheese, pickl shaving lotions, linoleum, soap, printe ink, instant coffee, breakfast foods a axle grease! From the sweet potato has made more than a hundred produc including shoe blacking, dyes, molass vinegar, library paste, starch and ink.

Once Doctor Carver was asked how found time to discover all these wonder things. He answered, "I get up eve morning at four o'clock and go out in the woods to study nature. When mo everyone else is sleeping, I can best he and understand God's plan for me."

You are to lead the study period t day. The following material is sugge tive of the way in which you mig guide the Juniors in their thinking:

What have we learned from these peop about spending time in worth while way Encourage the Juniors to list all they ca remember from the stories and reports interviews. What help does the Bible gi on how to use one's time wisely? Ask th Juniors to find and read 1 Cor. 10:31. Wh does this verse mean? (The very best wa to spend one's time is to do the things th will please and honor God who gave us th gift of time.)

There are only twenty-four hours in eac day. We do not have time for everythin

we would live at our best, we should
n to spend each day wisely. What are
most worth while things we should try
plan time for every day? (Help the
iors think through this problem for
nselves. Their replies no doubt will
ude the following: Outdoor exercise and
y; helping in home tasks; helping their
ds grow by reading good books and
gazines, listening to good music, seeing
vorth while movie or play; having a
et time with God; making others happy,
., cultivating new friendships, visiting a
friend, doing a kindly act.

When do we have the most free time?
ter school, in the evening, Saturdays and
days.) Ask each Junior to think of
e very definite things he may do to
n his time more wisely.

our help will be needed in planning
time budgets. Each Junior will make
ifferent budget to suit his own indi-
ual needs, but using as a basis the
eral principles discovered through
r study together. These budgets need
be worked out in minute detail
ess the Juniors prefer to do so.

bruary 11—Guarding My Health

arly activity period
iscussion—Keeping Our Bodies Strong
—(Led by Adult leader)
eports of Interviews
tories—Told by Juniors
Vorship period
Quiet music
Hymn—The Body, Lord, Is Ours to
Keep
Scripture readings—I Cor. 6:19; 9:25;
10:31.
Prayer
Offertory service
Hymn—Dare to Be Brave, Dare to
Be True
Vork period
Making health posters or scrapbooks
Writing an original health story or
poem.

h today's session the Juniors should
over that it is necessary to guard
's health by keeping the health rules
sleep, nourishment and exercise, if he
o make the most of himself. They
also learn to appreciate that physi-
handicaps should not prevent them
n living at their best.

o over the material with the Junior
der well in advance of the meeting.
lan suitable activities for the Juniors
hey arrive. If you follow those sug-
ed, have ready for the reading table
ies about people who have guarded
r health like Helen Keller, William
dstone, Theodore Roosevelt, Jane
dams, and Doctor Kagawa. If you
e no supply of old magazines on
d, ask each Junior to bring one or
from home.

your group enjoy making and listen-
to reports of interviews, plan some
today's meeting. Members of your
church may be chosen, or other
ple the Juniors know. Ask an athletic
ch about training rules and a doctor
the best rules to follow in keeping
's body well and strong.

there are Juniors in your group with
sical handicaps, it will be wiser not
all attention directly to that fact lest
overly sensitive ones feel a sense of
riority. Through the telling of stor-
ies about people who have successfully overcome handicaps, these Juniors not only may see ways of overcoming their own, but also be challenged to do so.

In introducing the discussion today, you may also introduce the theme for the session's work. Your discussion will include a study of questions like these:

What does the Bible say about our bodies? (I Corinthians 6:19, 9:25, and 10:31. These verses are to be used later in the worship service, so it will be well to copy them on the blackboard for that purpose.)

Why is it important that we take good care of them? What may we do to keep our bodies strong and well? What have you already discovered at home or in school about the rules that must be observed if one wishes to guard his health? What did the Bible say about the way an athlete takes care of his body? Some of our group went to see an athletic coach and a doctor to learn more about health rules. What did our athletic coach say? Our doctor? (Reports of interviews, if made.) What are the most important health rules? Let us make a list of them on the blackboard. How much time should be spent each day in keeping these rules? Should we not plan time for taking good care of our bodies in the budgets we made last week? How may we do that best?

Some people are born with physical handicaps or later become ill so that they are never strong and healthy. Can those people keep the health rules we have listed? How should they feel about their handicaps? How can such people learn to live at their best? Do you know stories about people who have overcome their handicaps you would like to share with us?

February 18—Using My Money

Early activity period
Discussion—Why Do People Want Money? How do people get money? How may money best be used?
Preparation for worship—
Learning a new offertory response —All Things Come of Thee, O Lord
Worship—
Quiet music
Call to Worship
Hymn—O Master Workman of the Race
Scripture Reading — Deuteronomy 8:17, 18; I Chronicles 29:12
Stories—(By Juniors)
Offertory service—
Leader—Psalm 96:8
Music while offerings are being given
Dedication response—All Things Come of Thee, O Lord
Prayer
Hymn—True to the Trust
Work period—Making simple budget and account books

In this third session the Juniors should discover what money represents and how it may be used in worth while ways.

You will need to help the Juniors think through the problem of how they should spend their money and make budgets and account-books in which to record receipts and expenditures. Remember that even though Juniors handle only a small amount of money, they should be learning the value of money and forming habits of spending, saving and sharing that will be the basis of Christian stewardship throughout life.

The three questions for discussion today are: Why do people want money? How do people get money? And how may money best be used? While the Junior leader will lead this discussion, your help will be needed to guide it through to a satisfactory conclusion. Do not force the children to accept your opinions, however.

You are to introduce a new offertory response today. If the group is not already familiar with the offering response, "All Things Come of Thee, O Lord," take a few minutes now to learn it. It may be found in most hymnbooks. Ask a Junior to read I Chronicles 29:11-14. Tell them that the last two lines of verse 14 have been set to music. Help them feel the joy of learning part of this prayer the great King David offered as the people brought their gifts to help build a beautiful church in which to worship God.

February 25—Making the Most of Myself

Early activity period
Introductory statement (By Junior leader)
Discussion—Using Our Talents (Led by Adult leader)
Stories—Stewards of Their Talents (Told by Juniors)
Fritz Kreisler
George Grey Barnard
Building a Code of Stewardship
Worship—
Quiet music
Call to worship
Leader—Psalm 104:24
Response—Psalm 139:14
Hymn—Lord, Speak to Me That I May Speak
Scripture Reading—Psalm 1
Hymn—Father, Lead Me Day by Day
Our Code of Stewardship
Prayer
Offertory service
Closing hymn—I Would Be True

In this last session the Juniors may discover that good stewardship involves making the best use of one's abilities and skills as well as of time and possessions. As a completion of the unit, they may develop a code for living at one's best.

The following suggestions will help you guide the discussion today:

What is a talent? (The Juniors probably will say that a talent is a special ability to do something well.) What are some of these special gifts people have? (Let the Juniors list a few like the ability to play or sing beautiful music, paint pictures, invent things, carve statues, speak to large audiences, or lead people.) Do you know about any people with talents like that? Who gave these people their talents? How should they use them—selfishly, or for the good of the group? Why?

Do Juniors have any talents? Do we have any abilities we can use? What are some of the things we can do well? They may not seem very important to us, but God has given to all of us some abilities that he would like to have us use for the good of others. Think of ways we might use our abilities in our Junior Group, at home, at school, in our neighborhood.

Keep the discussion practical. Stress those everyday qualities Juniors may develop and use, rather than the few unusual gifts of skill. There is a suggested code of good stewardship in the Junior Material (February 18 issue of *Junior World*), but encourage the group to work out their own.

Book Chat

(*Continued from page 21*)

Books Mentioned on Page 21

THE PRICE OF LEADERSHIP, by John Middleton Murry. Harper & Brothers. New York. 189 pp. Price $2.00.

AUTOBIOGRAPHY WITH LETTERS, by William Lyon Phelps. The Oxford Press. New York. 982 pages. Price $3.75.

THE PILGRIM'S PROGRESS, by John Bunyan. Arranged for the modern reader. The Cokesbury Press. Nashville. 326 pp. Price $2.00.

HIGHLAND SHEPHERDS, by Arthur Wentworth Hewitt. Willett, Clark & Co. Chicago. 245 pp. Price $2.00.

THE WAY OUT, edited by Harold Garnet Black. Willett, Clark & Co. Chicago. 170 pp. Price $1.50.

CHRISTIAN SERVICE SONGS. The Rodeheaver, Hall-Mack Co. Chicago. 1939. 288 pp. $40 per hundred.

"Keyed into the tempo of today" which demands "a new lilt—a new rhythm," this book will prove serviceable for evangelistic use. The newer songs have attractive, singable tunes; the poems, however, fall short of voicing the ideas and aspirations of this age. The almost complete absence of hymns with any social emphasis would make the song book unsuitable for general worship and educational purposes.—ROBERT BURGESS.

THE BIBLE ECONOMY OF PLENTY, by Dr. E. Tallmadge Root. Harper & Brothers. New York. $1.65.

In a day when the study of economics is built by its devotees entirely on the basis and methods of empiricism it is well to revert now and again to traditional teachings on the matter. Plato in his Republic, Sir Thomas Moore in his Utopia, Lord Bacon in his New Atlantis, and a score or more of others whose names are not so prominent but who, as thinkers, were both great and serious, have struggled with the questions of society, especially as they pertain to riches and poverty. Few, however, seem to be aware that these very problems were among the most perplexing and troublesome ones of the Hebrew prophets. However, Dr. Hertzler in his very able *History of Utopian Thought* begins with Amos, Hosea, Isaiah and Jeremiah. Nor does he overlook Jesus, St. Paul and St. John.

It is both refreshing and reassuring, therefore, to have before us a return to that great biblical field by a scholar so competent and painstaking as Dr. Root. All should be interested, and many will rejoice to find anew that "The Old Bible has a message for this new age." And furthermore, that the implications of that message are the ones upon which "New Age" is to be built if it is to be a better age. This is not a pietistic work. On the contrary, it is highly scientific in the sense of the author's pursuit of the inductive method.—W. J. LHAMON.

YOUTH AND THE WAY OF JESUS, by Roy Burkhart. The Round Table Press. New York. $2.00.

The merit of this author's work is not so much in its originality of thought as in his ability to mediate modern thought to the mind of youth. This is an excellent work and will help leaders of youth in guiding young questioners on subjects of Christian faith. It is a very practical work.—WINNIFRED WATSON.

WORLD ECONOMY IN TRANSITION, by Eugene Staley. Council on Foreign Relations. 45 East 65th Street, New York. $3.00.

Readers of Professor Staley's *Raw Materials in Peace and War* will not be disappointed in this treatment of a changing world economy. In it the author enhances his reputation for clear thinking and pointed statement. Very simply are demonstrated those technological changes making for a world-wide economy which is thwarted only by arbitrary political action. Especially strong is the author's discussion of the best use of world resources—resources which can be effectively utilized not by *laissez faire*, but by positive planni... The chapters dealing with the challe... of war distinguish between a power ec... omy and a welfare economy, and po... out the futility of hoping for perm... nently improved living standards as l... as resources are used primarily ... power purposes. Especially convinc... is the discussion of the relation of ... United States to the world economy...

A source of delight to serious read... is Dr. Staley's gift for summarizing ... a few pregnant sentences that which ... has discussed in a chapter. His ... chapter is a six-page summary of ... volume's thesis which is a veritable m... vel in concise and pointed statement...

G. W. E...

THE SEVENTH ANGEL, by Berry Stew... Crebs, M. D. The Book Co., Car... Illinois. $1.50.

This is an exposition of the Revelat... of St. John with complete, verse-b... verse comments. Years of painstak... study must have accompanied the prep... ration of such a volume. The interpre... tion is frankly fundamentalist.

G. W. B...

LOVE, MARRIAGE AND PARENTHOOD, ... Grace Sloan Overton. Harper a... Brothers. N. Y. $2.00.

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ation UCMS Broadcasting

(*Continued from page* 32)

ry issue can carry more definite infor-tion regarding sailings of other mis-naries.

Ve are sorry to learn of the death of ner H. Barnum, stepfather of Miss Ly- Teagarden, missionary in China, on vember 15 in Danbury, Connecticut. e Danbury *News-Times* carried an torial about Mr. Barnum, which con-ded with "It is such as he who make nerica a true democracy." He was a ident of Danbury for 60 years, and s a member of the Church of Christ ere he served as trustee and deacon, l was loved and appreciated.

At the December meeting of the Board Trustees of the United Society, the ignation of Myers Y. Cooper from the ard was received with regret. Gov. oper felt that he must ask for release account of his health. John W. ooker, Frankfort, Kentucky, was osen to fill the vacancy.

R. W. Coleman has resigned as direc- of religious education in North Cali-nia, to become pastor of First Church, dford, Oregon, January 1, 1940. Mr. leman has been a member of the field ff of the Department of Religious Edu-ion since 1935. His work in North rolina has been greatly appreciated.

Ratification was given in the Board of ustees meeting in December to the ction of the following state secretaries missionary organizations-education:

Mrs. J. W. Bloomfield, Mississippi; Mrs. Grover Trimble, Arizona; Mrs. H. H. Settle, South Carolina as well as North Carolina. Mrs. Edythe Gantt found it necessary to resign as state secretary in Arizona because of ill health. Mrs. S. W. Breeland resigned from South Carolina leadership.

Mr. and Mrs. W. H. Edwards, missionaries just returned from Congo, spent the early part of November at the Mayo Clinic for thorough examinations. Mrs. Edwards has been suffering with foot trouble but treatments are clearing it up. The doctors marveled that Mr. Edwards was almost 100% physically fit after thirty years of Congo life.

Miss Ruth Musgrave, missionary to Africa now on furlough, has been attending Macalaster College at St. Paul, Minnesota, where she is brushing up on her training for educational work in Congo.

Mrs. Effie L. Cunningham, a former secretary of The United Christian Missionary Society, now living at Bethany Park, Brooklyn, Indiana, invited a number of her colleagues to a dinner party in her home on Friday evening, November 24. The occasion was an enjoyable one and those present felt honored in being thus remembered by Mrs. Cunningham.

Miss Genevieve Brown, executive secretary of the missionary education department, spent December in Old Mexico visiting all of our mission work there as well as other places of interest. This was her way of spending a very interesting and profitable vacation.

We were sorry to learn that Mrs. Royal J. Dye fell some time ago and received some very painful injuries. One kneecap and one rib were fractured. The Dyes make their home in Los Angeles, Calif.

M. V. Roberts, for many years pastor of the Hazel Green, Kentucky, church, and closely identified with the religious life of the Academy, died in Lexington in October. Mr. Roberts had suffered for a long time and his last years of service were difficult ones. The townspeople and Hazel Green Academy's faculty and student body deeply appreciated Mr. Roberts.

Dorothy Ann was born to Mr. and Mrs. Reginald Bicks in September. Mrs. Bicks is the former Dorothy Menzies, who taught in the Woodstock School for three years. She is the daughter of Mr. and Mrs. Walter Menzies, of Pendra Road, India.

F. J. Huegel, who returned to Mexico from furlough September 22, spent the first week in November in Aguascalientes holding special services—Bible studies for the church people. He went to San Luis Potosi on November 13 for a two weeks evangelistic campaign. The Huegels make their home in Mexico City.

As World Call goes to press, word comes of the passing of Mrs. D. O. Cunningham, former missionary to India. Mrs. Cunningham died in Indianapolis, December 15. Word of the death of Mrs. Abe Cory, Jr., daughter-in-law of Dr. and Mrs. Abe Cory, is also received. Mrs. Cory passed away at her home in Norfolk, Virginia.

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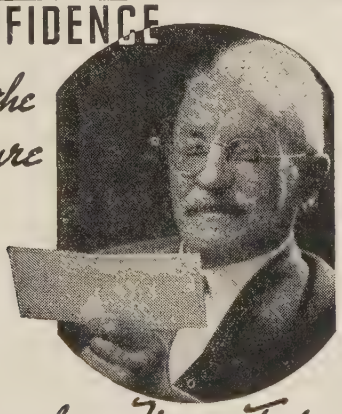

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A Teacher's Vacation

(*Continued from page 28*)

children, many grandchildren, and some tenants. They have given Florine a house for as long as she lives in Mexico. It is such an attractive three-room adobe house. At present Luisita, a Mexican church worker, is living in it. The front room is a community room. Every night the young "caballeros" gather there to play dominoes and to talk.

All of the people of Nogales were pleased that an American had come so far—just to visit with them. Tourists do not go to this rural district. Doña Apollonia, the old grandmother, killed a chicken for us.

Sunday was a real experience. Early in the morning the "coed" class met. In the afternoon some of the girls took the little children into the infirmary for their lesson. They were studying about God's care of us through food. As an object lesson they had a mud hen with real feathers stuck in her, a bill made of colored paper, and a real egg under her. So you see this rural Mexican community undertakes modern projects. At the same time Luisita was teaching the Juniors.

After Sunday School, each child received a treat, a piece of *cajeta* sent by the Kepple children. *Cajeta* is a cake made of boiled down quince and sugar. Then we all played Mexican and United States games for about an hour.

In the evening came the climax of the day. All of the Christians gathered in the little church for the communion service. By the light of a lantern we knelt together and shared the Lord's Supper.

Monday morning I had to leave my new friends and return to Aguascalientes. We exchanged many "adios." One young matron said to me, "Take my greetings to your family and to your brothers and sisters in Christ." And so I give this greeting to each Christian in the United States from his Mexican sister.

Books Received

"The Madras Series"

THE AUTHORITY OF THE FAITH, Vol. I.
THE GROWING CHURCH, Vol. II.
EVANGELISM, Vol. III.
THE LIFE OF THE CHURCH, Vol. IV.
THE ECONOMIC BASIS OF THE CHURC Vol. V.
THE CHURCH AND THE STATE Vol. VI.
ADDRESSES AND OTHER RECORDS, Vol. VI International Missionary Council, 156 Fif Avenue, New York City. Price for th series, $7.50.

PRAYER (A Song), Poem by Grace Nc Crowell, music by Minnie Richards No Published by Minnie Richards Noll, Spe cer, Iowa. Price 50 cents.

OUT OF THE BLUE, A Book of Poems, b Samuel H. Bartlett. Published by the au thor, 415 Grove Street, Elmira, N. Y. 35c 4 for $1.00.

TALES FROM EAST AND WEST, by Margar B. Cobb and Ezra Young. Friendship Pres New York. 50 cents.

A GARDEN OF BIBLE VERSES FOR JUNIOR by Eveleen Harrison. Textford Press, 2 W. 17th Street, New York City. 40 cent

GREAT STORIES FROM THE BIBLE FC JUNIORS, by Eveleen Harrison. Textfo Press, New York City. 40 cents.

ALONG THE INDIAN ROAD, by E. Stanle Jones. The Abingdon Press. New Yor $1.50.

GENERAL MANUAL, Christian Youth Fe lowship, by Myron T. Hopper. Christia Board of Publication. St. Louis. 25 cent

THREE CENTURIES OF ADVANCE: A. 1500-A. D. 1800, by Kenneth Scott Latou ette. Harper & Brothers. New York. $3.5

YOUR SELF AND HEALTH, by Russell Dicks. Harper & Brothers. New Yor 60 cents.

ONE IN SEVEN, by Margaret Slatter Harper & Brothers. New York. $1.25.

THE SEVENTH ANGEL, by Berry Stewa Crebs. The Book Co., Carmi, Illinois. $1.5

THE JEW IN THE LITERATURE OF ENGLAN by Montagu F. Modder. The Jewish Publ cation Society of America. 225 So. 15th S Philadelphia, Pa. $2.50.

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India Mourns

When news of John G. McGavran's ath reached India and was passing ong the village grapevine system, one our helpers came in with eyes red. sked what was the trouble, he said at he had heard the night before of r. McGavran's death and he had spent e night in weeping. This man was eviously one of those whose lives Mr. cGavran, together with my father, W. Rambo, were instrumental in saving that terrific famine upon famine time at characterized the last part of the st century and the first part of this.

There have been memorial services various churches of India where he as known as a strong man of God, eaching the victorious Christ and sal- tion for all. He built himself into the ys who were under his care. He ways was especially fond of children. to those boys whom the distress of at time put in his hand he built the ve of God and a manhood that has en manifested by strength of character the church through the years. We all iss him a great deal. He will never absent from India because he lives India through those men and their milies, and now even their family's milies, a large host which represents e lives of the 500 boys the Christian urch through Damoh was able to save d build up and help. He always was ithful to Damoh; and we know as we ntinue the boarding school in Damoh at we are continuing the work that e pioneers started.

Dr. Donald A. McGavran, his son, is rrying on now. A nobleman following noble father and mother.

—Victor C. Rambo.

ungeli, C. P., India.

To Those Who Share

RIENDS who have made possible World Call subscriptions to some of ir ministers have broadened their sion. Tarbell's Guides are much used d appreciated. Copies of the "Upper oom" have gone into the hands of the ck, lonely and soul hungry. *The Front ank* and *Highway* are always of interest our young people. One of our stu- ents was very much impressed one day ith an article in *Union Signal.*

It is always a real joy to receive package of literature from First Chris- an, Maysville, Kentucky—the papers re classified according to dates, tied eparately and number indicated. Be- inners and Primary leaflets are so few at we do not attempt to distribute to ie children, but make booklets for the unday School teachers.

Our Christian Training School students nd high school residents of our dormi- ory swarm over magazine cut-outs which they use in connection with kin- dergarten scrap books, posters and note- book work. Last year's Christmas cards are made into bundles of fifty and given to our workers to be distributed at Christmas. Some friends have been thoughtful enough to cut off names and personal messages so that they are just ready for our workers to copy John 3:16 in the dialect on the back side.

A few weeks ago a boy was here from Apayao and asked for Sunday School papers. "How many can you carry over the mountain trail and across the rivers?" I inquired. "Many, Ma'am, for the young people here have peace and time to read; their minds are not going 'round and 'round," was the quick reply.

We hope this letter will not make your minds go 'round and 'round, but that you will direct some of your prayer moments for the advancement of His Kingdom here in the Philippine Islands.

—Daisy and Allen Huber.

Vigan, Ilocos Sur, P. I.

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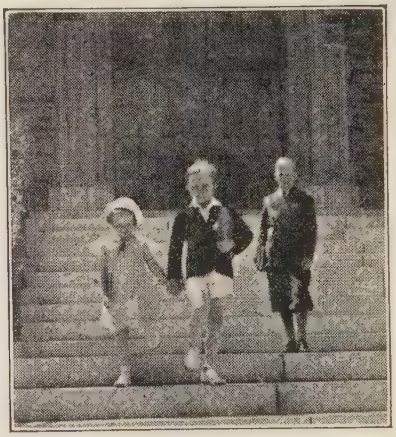

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A Fine Sermon

PERHAPS my friends in America would be interested in hearing about the splendid message that we heard one Sunday morning. It was given by our local pastor, Bokulaka Peter, who is a very sincere Christian and a devoted worker for Christ among his people here.

Bokulaka took his text from the fourth chapter of Revelations—the beasts crying "Holy, Holy, Holy." Now Bokulaka believes firmly that God spoke to their forefathers here in Africa; he thinks that many of the things that befell them that they could not understand were the direct acts of God, who was trying to reach them before even the story of Jesus came to them.

The sermon was well planned and well illustrated. Bokulaka had a blackboard upon which he had drawings to illustrate the "Boeko"—Holy set apart—of their forefathers, and that of the cross representing the atonement, the great sacrifice which gives to us eternal, complete life. In the olden days the wise elders, growing weary of fighting, stealings and other lawlessness, would gather and talk over all their difficulties. Then they would take anklets and buy a slave who was to be the living sacrifice offered, set aside, upon their pledging themselves that there should be no more battles and other evils. This slave was put up into a tall tree in which a platform had been built for him. A long string was let down and a small basket was tied to this. Food was put into this basket for the victim to pull up, and here he stayed. As long as he lived there were no inter-tribal wars, no wife-stealings or beatings, no thieving. This man would call out to those passing below: "Give me a piece of sugar cane, or whatever you have—give to me who is your saviour." He always had food, and the people were duly mindful of the great sacrifice made for their peace and well-being. But this peace and joy did not last. When the bones of the one "set apart" fell down from his high tomb then the ban was lifted and wickedness came out of hiding and evil doings were again in full swing.

Bokulaka had a drawing of this sacrifice for peace, and above it the cross of Jesus, and above that there is no greater sacrifice or gift for the saving of mankind. He emphasized the thought that their forefathers had made a step toward the light, but that the salvation which they had given to their people was only partial, not lasting. But in the great gift which our Heavenly Father has given—His one, first-born of great beauty, we have eternal peace and an abundant life.

I think there is some difference between the word "holy" as we understand it in English, and the two words "boeko" and "bule" used in the Lonkundo. I can see very clearly that the native conception of these words is "set apart." Again there is a difference between the two words in the native tongue—the one "boeko" as was used by Bokulaka today, having the idea of a covenant—something set apart as a definite pledge. To the native who is studying the Bible and striving to understand it and to be able to teach others, happily there are no differences between shades of meaning arising in the translation from one language to the other. His aim is to understand it as best he can, and then present it to his people in a way that will be clear and understandable to them.

Some of our Nkundo preachers are very clever and it is a real joy to hear them present the Gospel of Jesus with fluency and power.

—TOBITHA A. HOBGOOD.

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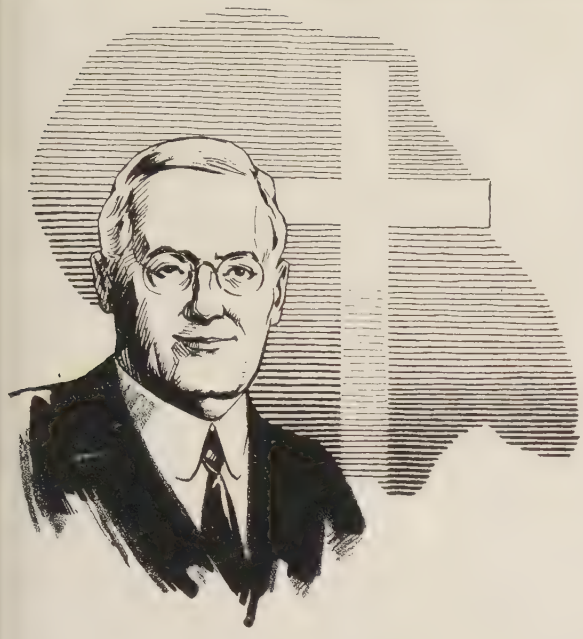

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Kulpahar News

EACH year sometime during Septem ber, at Kulpahar, there is a speci Mela or Festival called *Jal Bihar,* whe all the gods in their splendor are take out of the temples and carried in a bi procession with elephants, camels an dancing horses. This mela lasts for sev eral days. Shopkeepers come from sur rounding places and put up their littl booths on the bank of the sacred poo This year there were more booths tha ever before where a great variety o things were sold.

It has been the custom of our church for several years to call in preacher from other mission stations to help ou pastor during this mela. Three day there were special services in our church for the members of the community. Tw men spoke each morning. Our motto was "Let him that thinketh he standeth take heed lest he fall." There were two twenty-minute sermons each morning the subjects as follows: Steadfastness in Faith—in Truth—in Service—in Witness ing in character and in giving." Appro priate Bible readings and songs were used. Each message was full of helpfu uplifting thoughts.

The church was beautifully decorated each day with flowers, vines, potted ferns and plants, and a big palm at the back of the platform. The large banner was hung just over the pulpit. The gilt letters of the motto on the red background looked very pretty. Posters and pictures were fastened on the walls of the church.

All of the preachers stayed at the parsonage, where they had a very happy fellowship together. In addition to selling books at the Mela, the preacher held night meetings among the low caste people of the town.

One evening all the Christian men were invited to have supper with these preachers. I was also a guest, and we spent a very pleasant evening together. We feel that these special services were a blessing to all of us.

—LUCILE FORD.

Kulpahar, C. P., India.

1939 Bound Volume and Index

Does your church or missionary organization or some other group within your church, desire a permanent record of the happenings of the past year as reported by WORLD CALL? If so, a bound volume of the 1939 issues of WORLD CALL may be secured at the price of $3.00; or you may secure a binder for your own copies of the magazine for $1.75.

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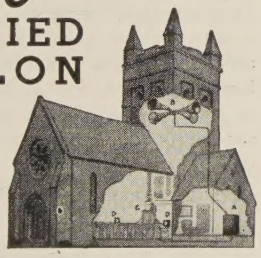

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Sowing Seeds of Truth and Light

Bonkale Yoseph is the radiant young teacher in Iimbo. Undaunted by the fact that he and his wife are the only Christians in the community, and that books are not to be found in any other homes than his, he diligently gathers about him the boys and young men who are willing to study and learn the new ways. Already some are making progress and are singing hymns and reciting memory passages from the words of Jesus. It is a village "in darkness" where Bonkale and his wife have gone, but they have already sown the seeds of Truth and Light.

At Bolemba, only three days' journey from Iimbo, is a growing Christian community. Scarcity of teachers left the Christians there without a shepherd for some time, and their little chapel fell in ruins as do all native buildings. Last year they were meeting in a long hut left by a polygamous man who had died and whose heirs did not care to live in the hut. One morning they counted 114 people who gathered there for morning prayers. The men were asked to bring poles for a new chapel. The women went out to clear the weeds from the site of the former chapel. Several young couples promised to build their houses near the chapel that they might live together as members of the Family of God. Soon after the frame of the chapel was completed and the roof partly laid, six boys and young men of the community came to Monieka for further training. One brought his young wife for baptism and the couple is looking forward to a share in spreading the Gospel after their period of training in the station school.

Notice

Word has come from an official source in the Philippine Islands that a man and his wife, Filipinos, who have lived in the United States in the past but who have recently been at work in Northern Luzon, are now in America with the purpose of soliciting funds to carry on their program in the Philippines. The man has told the people of his community that he was formerly a minister of a Methodist Church or a Nazarene Church in one of the states in the Middle West and that he was sent to the Philippines as a missionary.

Representatives of the Church of Christ have been informed that this man has a number of pictures of church buildings belonging to the Church of Christ (Disciples) and they want it known that if he solicits funds in America, he will do so without the authorization of anyone connected with the Church of Christ and the money will be used for other work than that supported by the members and missionaries of that church.

FAMOUS *as its name*

HOTEL MARK TWAIN

Travelers acclaim the fine food in the two modern restaurants — the Steamboat Cabin Coffee Shop and the Old English Tap Room — they praise the friendly atmosphere and fine service — and they never forget the modern rooms and the IDEAL LOCATION of the Mark Twain.

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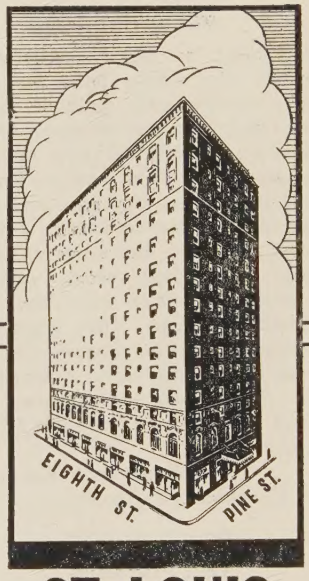
O. E. TRONNES
Manager



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The Last Page

This Year

Lord, let each day confirm thy will,
Each hour thy plan in part fulfil:
Let labor Duty's tasks embrace
To clear the channel for thy grace;
May worship have her proper part—
When friend meets Friend and heart meets Heart
Prevailing, 'ere this year shall close
That man shall learn to love his foes,
Hunger perish with the man
Who makes his own his Father's Hand,
Justice like a river flow
From home to hovel, from high to low,
Purity of life and thought
With kindly deeds and actions bought;
So, fill the hours of precious Time,
And through our lives make Life Divine!

—Donald Gordon Stewart.

Presbyterian Tribune.

Immortality

"Institutions of higher learning are immortal. We, whose lives are consecrated to services such as these, measure not our labor by material standards. All nature is our temple, all truth our creed, all the world our field, and all time our life period. Parties may pass and repass, thrones may totter and fall, kingdoms may wax and wane, but universities (and colleges) and their work abide . . . more permanent than any other social organization of man. They record their achievements in the history of world progress, and in the story of world conquests. They wear the crown of a thousand conflicts, and of their kingdom there is no end."

—Chancellor Kirkland.

"From Lynchburg College"

Old Proverbs

In the great preacher Spurgeon's scrap-book was found this rhyme about the tongue:

"'The boneless tongue so small and weak,
Can crush and kill, declared the Greek.
'The tongue destroys a greater horde,'
The Turk asserts, 'than does the sword.'
The Persian proverb wisely saith,
'A lengthy tongue, an early death,'
Or sometimes takes this form instead,
'Don't let your tongue cut off your head.'
'The tongue can speak a word whose speed,'
The Chinese say, 'outstrips the steed.'
The sacred writer crowns the whole,
'Who keeps his tongue doth keep his soul.'"

Only a few of the many proverbs and folk sayings about the tongue are included in this rhyme. Every nation has had them. One of the English ones says, "A fool's tongue is always long enough to cut his throat." This grim old proverb belongs to the early days when a man might have to account for foolish words with life or liberty. The Romans have this one:

"A stone your hand has flung you can't recall,
Nor words of malice that your tongue lets fall."

Solomon in his book of Proverbs has many sayings about the tongue—too many to quote in this brief article. It might interest you some Sunday afternoon to look up all of them, and see what the wise man's conclusions were. Perhaps the ones quoted most often are those about the "Soft Answer" and "The word fitly spoken."

The New Testament, too, has a great deal to say about the tongue. James devotes most of his third chapter to a discussion of the good and the evil that may be wrought by the tongue.

What is your tongue doing for you? Is it spreading a blasted desert of cruel words everywhere you go, or do the flowers of kindness and courage spring up where your words fall?

Which kind of words fall from your lips? A word is such a little thing, and is so carelessly uttered. Yet to every thoughtful listener it reveals a cross section of your soul, showing the shallowness, pettiness, meanness, and cruelty there, or it reveals all of the noble and lovely things that can be found in the soul.

Guard your words. More than that, guard the source of your words. For, "out of the abundance of the heart, the mouth speaketh."

—Zelia M. Walters.

An Appropriate Gift

Graduate: "Professor, I have made some money and I want to do something for my old college. I don't remember what studies I excelled in."

Professor: "In my classes you slept most of the time."

Graduate: "Fine! I'll endow a dormitory."

Vice Versa

Slippery ice—very thin;
Pretty girl—tumbled in;
Saw a fella—on the bank;
Gave a shriek—then she sank;
Boy on hand—heard her shout;
Jumped right in—pulled her out;
Now he's hers—very nice;
But she had—to break the ice.

—*Boardwalk.*

A New Year's Promise

Another year I enter,
Its history unknown;
Oh, how my feet would tremble
To tread its paths alone!
But I have heard a whisper;
I know I shall be blest;
"My presence shall go with thee
And I will give thee rest."

What will the New Year bring me?
I may not, must not know;
Will it be love and rapture,
Or loneliness and woe?
Hush! Hush! I hear His whisper;
I surely shall be blest;
"My presence shall go with thee
And I will give thee rest."

—Anonymous.

Western Recorder.

"By Their Fruits"

All religions are a wistful praye
Calvary is God's eternal answe
Heathenism, like modern rationalism
has no sense of sin. The sacred word
of "grace," "love," "reconciliation," "justification," and "regeneration" are essentially Christian words; and missions have
translated them in life and meaning.
Confucianism is a cold ethic. Buddhism
is an illusive dream. The Hindu philosophies are as ephemeral fireflies that
flit in its dark jungles of mesmerism and
despair. I can have no salute to, or
compromise with, these half-truths in
Brahmanism, or in the unscientific vagaries of these pagan *swamis* and illiterate *yoga-sûtra* devotees that teach
higher regard for a Benares cow than
it even sanctions to a woman, or the
sacred beauty and purity of the mothers
of India.

"By their fruits ye shall know them."

—W. Remfrey Hunt.

Los Angeles, California.

Seven Deadly Sins

Knowledge without Character.
Business without Morality.
Science without Humanity.
Worship without Sacrifice.
Pleasure without Conscience.
Politics without Principle.
Wealth without Work.

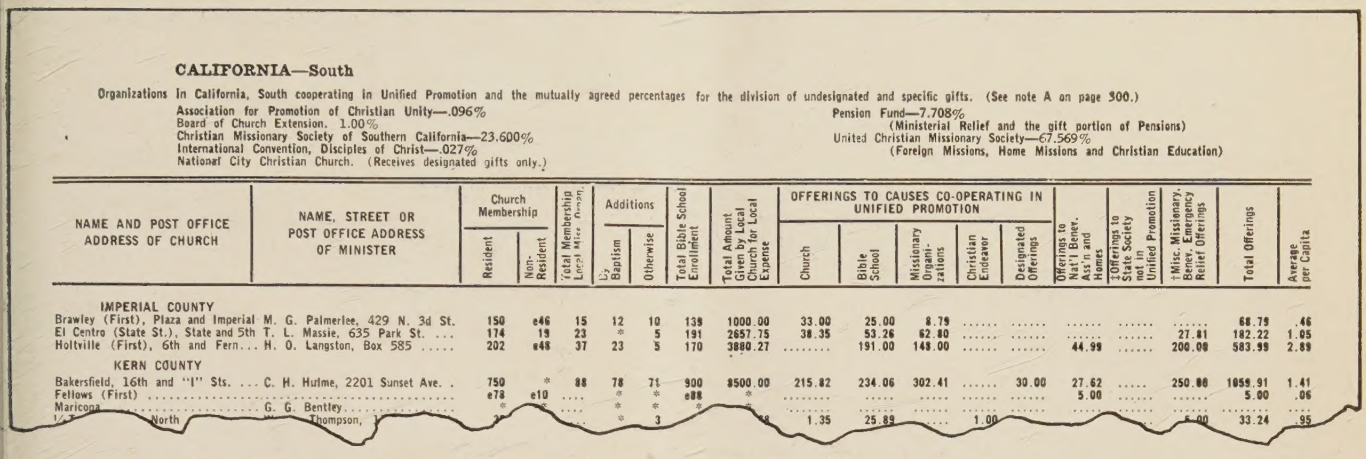
—E. Stanley Jones.

He: "It's hard to have a lot of debts that you simply can't pay."

She: "Oh, I don't know! It's worse to have a lot that you simply must pay!"—Syracuse Post Standard.

The 1939 Year Book of Disciples of Christ will soon be off the Press

DO YOU KNOW WHAT THE YEAR BOOK RECORD OF YOUR CHURCH IS?



CALIFORNIA—South

Organizations in California, South cooperating in Unified Promotion and the mutually agreed percentages for the division of undesignated and specific gifts. (See note A on page 300.)

Association for Promotion of Christian Unity—.096%
Board of Church Extension. 1.00%
Christian Missionary Society of Southern California—23.600%
International Convention, Disciples of Christ—.027%
National City Christian Church. (Receives designated gifts only.)

Pension Fund—7.708%
(Ministerial Relief and the gift portion of Pensions)
United Christian Missionary Society—67.569%
(Foreign Missions, Home Missions and Christian Education)

NAME AND POST OFFICE ADDRESS OF CHURCH	NAME, STREET OR POST OFFICE ADDRESS OF MINISTER	Church Membership		Total Membership Local Misc. Organ.	Additions		Total Bible School Enrollment	Total Amount Given by Local Church for Local Expense	OFFERINGS TO CAUSES CO-OPERATING IN UNIFIED PROMOTION					Offerings to Nat'l Benev. Ass'n and Homes	‡Offerings to State Society not in Unified Promotion	†Misc. Missionary, Benev. Emergency Relief Offerings	Total Offerings	Average per Capita
		Resident	Non-Resident		By Baptism	Otherwise			Church	Bible School	Missionary Organizations	Christian Endeavor	Designated Offerings					
IMPERIAL COUNTY																		
Brawley (First), Plaza and Imperial	M. G. Palmerlee, 429 N. 3d St.	150	e46	15	12	10	139	1000.00	33.00	25.00	8.79	.....	.....	.....	.....	.....	68.79	.46
El Centro (State St.), State and 5th	T. L. Massie, 635 Park St. ...	174	19	23	*	5	191	2657.75	38.35	53.26	62.80	.....	.....	.....	.....	27.81	182.22	1.05
Holtville (First), 6th and Fern...	H. O. Langston, Box 585	202	e48	37	23	5	170	3880.27	.....	191.00	148.00	.....	.....	44.99	.....	200.00	583.99	2.89
KERN COUNTY																		
Bakersfield, 16th and "I" Sts. ...	C. H. Hulme, 2201 Sunset Ave. .	750	*	88	78	71	900	8500.00	215.82	234.06	302.41	.....	30.00	27.62	.....	250.00	1059.91	1.41
Fellows (First)		e78	e10	....	*	*	e88	*	.....	.....	.....	.....	.....	5.00	.....	.....	5.00	.06
Maricopa	G. G. Bentley.....	*	*	....	*	*	*	*	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
[illegible] North	[illegible] Thompson, [illegible]	[illegible]	[illegible]	[illegible]	*	3	[illegible]	[illegible]	1.35	25.89	.....	1.00	.....	.....	.....	5.00	33.24	.95

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4—Numerous tables showing the ranking of the largest contributors (Churches, Bible Schools and Missionary organizations) for offerings to causes in Unified Promotion, National Benevolent Association, and Miscellaneous Missionary, Benevolent and Relief organizations.

5—The annual reports of the International Convention affiliated organizations.

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